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THE

CHINESE IN AMERICA.

BY

REV. O. tis GIBSON, A. M.

唐人在金山

T'ong Yán Choi Kam Shán

CINCINNATI:
HITCHCOCK & WALDEN.
1877.

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PREFACE.

WHEN Mr. Seward was in San Francisco, on his journey round the world, he was invited by the Anti-Chinese party to visit the Chinese quarter, and see how unfit its inhabitants were to become citizens of the United States. And, strangely enough, he was also invited by the Chinese themselves to make the same tour of exploration, to see how industrious and harmless and profitable that colonization is in this country.

Mr. Seward declined both invitations, and although the Republican party in California, for political reasons alone, had already acquiesced in the exclusive policy so loudly insisted upon by the Democratic party, yet Mr. Seward protested firmly against that policy, and stoutly maintained that immigration and expansion are the main and inseparable elements of civilization on the American Continent; and nowhere more so than on the Pacific Coast. He gave it as his unqualified opinion, that any attempt to stifle or suppress these invigorating forces must certainly fail.

Now, that very thing which Mr. Seward, for good reasons, declined to do, this little volume, under quite different circumstances, proposes to undertake. An effort is here made, from personal observation and experience, to give a fair and impartial presentation of "The Chinese in America," their number, character, habits, and customs; their adaptation or otherwise to the condition of things in this country, and the relations of our Christian civilization to this heathen immigration.

On the one hand, the reader will not find this book a blind, fanatical advocate of the Chinese, unwilling to see the evils and dangers of the Chinese immigration to these shores. Nor yet, on the other hand, will the reader find the almost universal and frantic cry of "Down with the Chinese!" simply in order to pander to unreasonable prejudice and bigoted ignorance, in the interest of any or all political parties.

There will be no discussion of the "Chinese in China," further than may seem desirable in order to bring the "Chinese in America" clearly and correctly before the mind of the reader.

Numerous books, interesting, reliable, and exhaustive, have been written on the "Chinese Empire," its inhabitants, religion, and social customs. It would be well, indeed, if these works on China and the Chinese were more generally read by our citizens, in order that they might the better understand how to meet the important question, yet in its infancy, which is already puzzling the brains of the most versatile politicians and the wisest statesmen, namely, "The Chinese Immigration."

Newspaper writers have discussed the "Chinese in America" from various stand-points; but, generally, their observations have been superficial, their information limited, and their statements highly colored and sensational. According to the bias of the writer, the Chinese have been represented either in an extremely favorable or an extremely unfavorable light. Reading one class of these writers, we should suppose the presence of the Chinese in this land to be an unmitigated curse. Reading the other class, we might feel sure that the Chinese are an indispensable blessing, a real godsend to these shores. In these pages the reader will find the most of the real data, upon which both classes of newspaper writers have formed their opinions, and based their highly colored statements.

An honest effort is here made to give the American public as clear an insight as possible, into the merits and demerits of this question of Chinese Immigration. The chapters on Christian missions among the Chinese in this country, it is hoped, will be of interest to all Christian people.

If by means of this little volume the general public shall come to have more correct views of this important question, and a deeper Christian interest in the vast population of heathen, now our near neighbors, and swarming on our own shores, the object of the writer will have been attained.

O. GIBSON.

SAN FRANCISCO, Sept. 19, 1876.

CONTENTS.

PAGE.

INTRODUCTION, ... 9

CHAPTER I.

Number of Chinese in America, ... 13

CHAPTER II.

Civilization, Character, Language, and Customs of the Chinese at Home, ... 24

CHAPTER III.

In America—from the Steamer to Chinatown, San Francisco, ... 45

CHAPTER IV.

Chinatown, San Francisco, ... 63

CHAPTER V.

The Chinaman at Work, ... 95

CHAPTER VI.

The Contact of a Pagan with a Christian Civilization, on Christian Soil, ... 111

CHAPTER VII.

Chinese Women in America, ... 127

PAGE.

CHAPTER VIII.

MISSIONARY WORK AMONG THE CHINESE IN AMERICA, . 158

CHAPTER IX.

MISSIONARY EFFORT AMONG THE CHINESE WOMEN IN CALIFORNIA, ... 200

CHAPTER X.

ANTAGONISMS—1855–1856, ... 223

CHAPTER XI.

REPLY TO FATHER BUCHARD'S, "CHINAMAN OR WHITE MAN—WHICH?"—1873, ... 241

CHAPTER XII.

CHINESE QUESTION FROM A CHINESE STAND-POINT—1873, 281

CHAPTER XIII.

ANTI-CHINESE CRUSADE—1876, ... 293

CHAPTER XIV.

THE "SIX COMPANIES" AND SLAVERY, . . . 333

CHAPTER XV.

MATERIAL FACTS AND CONSIDERATIONS BEARING UPON THIS CHINESE PROBLEM—FINANCIAL, MORAL, POLITICAL, ... 345

CHAPTER XVI.

THE CONGRESSIONAL COMMITTEE, ... 374

INTRODUCTION.

I HAVE carefully read in manuscript all the chapters of Rev. O. Gibson's book entitled, "The Chinese in America," and am prepared to say that it contains the freshest and most accurate information on the subject, from an American stand-point, which has fallen under my eye. Ten years' experience in China, and eight in California, devoted wholly to the improvement of the Chinese people, gives the author peculiar qualifications for the work he has so opportunely accomplished. I am inclined to think that he has drawn the faults of the pagan strangers a little more strongly than their virtues; but the book is written in that style of bold frankness and robust honesty, which base and venal functionaries have found to their cost to be characteristic of the author.

The Chinese problem is intrinsically worthy of the study of American citizens. Add to this the factitious consequence which the machinations of demagogues, the fears of the timorous, and the malice of (mostly Papist) competitors in the labor market have given it, and we have ample reason for the publication of such a book as this, by such an author, at such a time. I think I do not overestimate the work when I say that to the permanent value of an authentic history it adds the piquancy of a live discussion of questions of intense present interest. In all its aspects the Chinese problem commands the attention of the thoughtful.

Shall we recede from the fundamental maxims of Manhood Government, dishonor a treaty which we virtually forced upon the Chinese Government for our own advantage, imperil the lives of American citizens in China, destroy a commerce rich in its early fruit and magnificent in its promises of the future, hush our high boast of open doors and unbarred gates, repel labor, which is the only authentic capital, and stifle the dictates of Christian philosophy; all in the interests of sinister jealousy and an irrational alarm? These are grave questions, and Mr. Gibson's book will afford invaluable aid in the intelligent consideration of them. They are questions of national breadth, and every man, who wishes to reason like a statesman, and act like a Christian, should hasten to qualify himself to handle them with intelligence and candor.

Men of solid thought and weight of character are proverbially "slow to speak." The real rulers of this State have not yet been heard on this Chinese question, save in the quiet protests of the counting-room, the farm-house and the kitchen. The madness of the mob is apparently already subsiding, and the emergency may not demand a more pronounced opposition. But let not the people of other States draw hasty inferences from the noise and fury of the Anti-Chinese ebullition. The Chinese are here by the order of Providence, the principles of the Declaration, and the provisions of treaty, and here they are sure to stay till better reasons for their expulsion can be shown than any which have yet appeared.

M. C. BRIGGS.

SACRAMENTO, CALIFORNIA, Sept. 26, 1876.

THE CHINESE IN AMERICA.

CHAPTER I.

THE NUMBER OF CHINESE IN AMERICA.

THE most vague and extravagant notions prevail as to the number of Chinese now in America. The Chinese Quarter of San Francisco, and indeed every Chinese Quarter in the country, is densely crowded. In San Francisco, the Chinese Quarter proper is six blocks in length, running north and south on Dupont Street, from California to Broadway, and two blocks wide, from east to west on Sacramento, Clay, Commercial, Washington, Jackson, Pacific, and Broadway Streets, from Kearney to Stockton, crossing Dupont, the great Chinese artery, at right angles. The streets and all the alleys inclosed within the above-named precincts are always thronged with Chinese pedestrians coming and going; but especially on Sundays all these streets and alleys literally swarm with the people of this strange race, strange dress, and strange language.

All day long, and often until late at night, the streets are crowded with Chinamen of all ages and sizes, and speaking various dialects, with shaven crown and neatly braided cue, sauntering lazily along, talking, visiting, trading, laughing, and scolding in the strangest, and, to an American, the most discordant jargon. Here and there they gather in groups, very much like Americans, mostly on the corners of the streets, and amuse themselves in trying to cipher out the meaning of some of the thousands of strange hieroglyphics of their own language that are placarded upon the walls. Not unfrequently a group of these fellows amuse themselves for a long time at the expense of some party of "white people," who, passing through "Chinatown" to see the sights, all unconscious to themselves, present to the Chinamen a show quite as novel as they themselves can boast of seeing.

An American lady, walking through their streets, leaning on the arm of some gentleman, her long, trailing skirts carelessly mopping up the filth of the sidewalks, is to these practical Chinamen a wonder and a source of amusement. They may be called greatly wanting in good taste not to appreciate our superior fashions, yet it is a fact that they look upon this American fashion of mopping the streets with the skirts of ladies' dresses as exceedingly nasty and barbarous.

The stranger visiting Chinatown, in San Francisco, on a pleasant Sunday, would likely conclude that there might be seventy-five or a hundred thousand in San Francisco alone. It may be that the Committee who prepared the resolutions and address to Congress, which were adopted by that famous Anti-Chinese mass-meeting held in Union Hall, San Francisco, April 5, 1876,—gotten up and inspired by the Mayor of the city,—and presided over by the Governor of the State,—it may be that the Committee took the first impressions made by a Sunday ramble through Chinatown as the basis of their statistics of the number of Chinese among us. That address boldly states that there are two hundred thousand Chinese in California, seventy-five thousand of whom are in San Francisco. On that basis there must be in the whole country about four hundred thousand, which is simply preposterous.

A little larger acquaintance with these matters will greatly modify first impressions as to numbers. Most of the Chinese laborers have leisure on Sundays, and since they have no domestic life, no *homes* in this country, and since our Sunday is not their particular day for worship, nearly all the common laborers live on the streets on Sundays, simply because they have nothing to do, and nowhere else to go. It is much pleasanter to saunter on the streets than to den up in their narrow bunks and crowded sleeping-rooms. On Sundays, also, many Chinamen come into Chinatown from Oakland, Alameda, and from the outskirts of the city, also from the numerous wash-houses scattered over all parts of the city. These men improve the leisure of the Sabbath to visit Chinatown, in order to see their friends, do a little shopping, or attend the Royal Theater.

A few hundreds of these Chinese Sunday pedestrians, perhaps a thousand in all, are going to, or coming from some Chinese Sunday-school. These generally look cleaner and brighter than others of the same class; for contact with Christianity tells on this people, just as it does on any other people.

When all these things are considered, the first impressions as to the numbers of Chinese among us will be greatly modified. But it will be an exceedingly difficult, if not an impossible, task, to determine the exact number of Chinese in America. Using all available data, we will try to get as near the truth as possible. It is believed by the best American authorities, and the Chinese authorities concur, that there are in San Francisco about thirty thousand Chinese, and as the population of the city is about two hundred and twenty-five thousand, every eighth man is a Chinaman. In other parts of California there are about thirty thousand more, making sixty thousand in the State of California; that is, about one-twelfth of the population of the whole State is Chinese.

In the other Pacific States and Territories, Nevada, Idaho, Montana, Utah, and Oregon, are some sixty or seventy thousand more. A few thousands are scattered about in States east of the Rocky Mountains—in Massachusetts, New Jersey, Pennsylvania, Tennessee, and Louisiana, in New York City, in Chicago, Cincinnati, and St. Louis. In 1870 the discussion of the Chinese question led the Commissioner in charge of the Bureau of Education at Washington to request Professor Porter to prepare an article for the Annual Report on the subject of the influence of Chinese immigration upon American civilization. According to Professor Porter's Statistics, it appears that up to July 1870, there were less than one hundred thousand Chinese in the United States. Since that time, up to April 1876, according to Custom House statistics, about eighty thousand more have arrived. Deducting a fair percentage for deaths and returns to China, the highest figure at which we can reasonably place the Chinese population in America at the present time, April 1876, is about one hundred and fifty thousand.

The rate of increase has never been so great as is generally supposed. The increase by births in this country is too small to be taken into the account; the increase being almost entirely by immigration, and this has never been over twenty round thousands in a single year, and will not average ten thousand arrivals per annum from 1852 to 1876. The mortality among the Chinese is in about the same rate as among our own people, making about three thousand deaths each year. There is one fact connected with this Chinese immigration, which has not been generally considered by writers on this subject; that is, that a large number, perhaps one-fifth of the arrivals from China in any given year, are those who have been home to China on a visit, and are now returning for another and, perhaps, a permanent sojourn in California, or as they term it, "The Golden Mountains."

Let us examine a little more in detail such statistics as we have. According to Professor Porter's figures, from 1850 to 1860, forty-one thousand, and from 1860 to 1870 fifty-six thousand, Chinese arrived in this country, making a total of Chinese immigration up to 1870 of ninety-seven thousand. Taking these figures as correct and deducting a reasonable number for deaths and returns to China, we can readily see that at that date, 1870, there could not have been more than seventy-five thousand Chinese in America. To this number add the eighty thousand, which according to the Custom House statistics, have arrived from January 1870 to April 1876, and we make a total of one hundred and fifty-five thousand. From this number, if we now subtract the deaths and returns to China since 1870, we shall have about one hundred and thirty-five thousand as the number of Chinese among us at this date.

This estimate, however, is a little higher than the following table of statistics, published in the San Francisco *Evening Post*, April 13, 1876:

CHINESE IMMIGRATION.

TOTAL ARRIVALS AND DEPARTURES SINCE 1852.

The following statement of Chinese Passengers arrived and departed from this port since 1852 is compiled from the Custom-House Records. It is probably substantially correct:

Year.	Arrived.	Departed.
1852	20,026	1,768
1853	4,270	4,421
1854	16,084	2,339
1855	3,329	3,473
1856	4,807	3,028

Year.	Arrived.	Departed.
1857	5,924	1,939
1858	5,427	2,542
1859	3,175	2,450
1860	7,341	2,090
1861	8,430	3,580
1862	8,175	2,792
1863	6,432	2,494
1864	2,682	3,910
1865	3,095	2,295
1866	2,242	3,111
1867	4,290	4,475
1868	11,081	4,210
1869	14,990	4,895
1870	10,870	4,230
1871	5,540	3,260
1872	9,770	4,890
1873	17,075	6,805
1874	16,085	7,710
1875	18,021	6,305
1876, first quarter of	5,065	625
Total	214,226	90,089

This gives an excess of arrivals over departures of 124,137. The number of Chinese in California before this record began to be kept, is estimated at ten thousand; so that the total of Chinese now in the country without deducting the deaths, would be about one hundred and thirty-four thousand. Deduct twenty-four thousand for deaths, and we have the round number of one hundred and ten thousand Mongolians now with us.

But some Chinamen have arrived on sailing vessels who have not been reported at the Custom House, and one or two cargoes, at least, have landed in Portland, Oregon, directly from Hong Kong. It is quite probable that the number of arrivals from China not reported at the Custom House, San Francisco, during the last five or six years is about equal to the deaths and returns to China; in which case, our figures will again stand as at first,—about one hundred and fifty thousand.

This agrees very closely with the registers of the somewhat famous "Six Companies." From the officers of those companies, I personally obtained the following figures, as the total number of Chinese in America, April 1, 1876:

Ning Yung Company,	75,000
Hop Wo Company,	34,000
Kong Chow Company,	15,000
Yung Wo Company,	12,000
Sam Yup Company,	11,000
Yan Wo Company,	4,300
Total	151,300

So that, to whatever authority we turn, political Anti-Chinese clubs always excepted, we can not possibly make the total number of Chinese in all this land greater than about 150,000.

And with all the inviting conditions offered by this country to the Chinese immigration, such as mines of gold and mines of silver, a congenial climate and high wages for unskilled labor; with their close proximity to our Pacific coast,—the waters of the same ocean washing the shores of both countries; with cheap rates of passage by steamer and sailing vessel from China to San Francisco—it costing the European immigrant from three to five times as much to reach California as it costs the Chinaman—with all these inviting conditions it has taken twenty-five years to bring to our shores this comparatively small number,—one hundred and fifty thousand, from the overcrowded and swarming millions of China. During the same time, at much greater expense, and in face of much greater difficulties, six hundred thousand white people have come to this State. From Europe, in one single year, we have received more than twice the whole number of this Asiatic immigration for twenty-five years. Moreover, each year, out of the total immigration from Europe, there are, on an average, more persons that find refuge, at public expense, in our jails, prisons, hospitals, asylums, and reformatory institutions, than the total average immigration from China in a single year.

Up to the present time, then, there certainly seems to be no real cause for alarm on account of the extent or rapidity of the Chinese immigration. If there is any cause for alarm, and we will not deny that there may be, the danger is entirely prospective and contingent, not present and certain. The *New York Tribune* well says that, even taking the exaggerated figures of the Anti-Chinese Committee, only two hundred thousand in twenty-five years, the people of

California in their present hostility to the Chinese "*seem to be chasing a phantom.*" Much more will they "seem to be chasing a phantom," when we cast aside the exaggerated figures of unscrupulous political demagogues, and consider the fact that after twenty-five years of Chinese immigration there are only one hundred and fifty thousand Chinese in all this broad land, from north to south and from ocean to ocean.

CHAPTER II.

CHINESE CIVILIZATION, CHARACTER, LANGUAGE, AND CUSTOMS.

THE civilization of the Chinese Empire is the oldest known in history. While other nations and empires have risen and fallen, the Chinese Empire has continued to hold sway over its vast domain, and to keep under governmental control the largest population ever subject to a single power. The Government, which is Abrahamic or Patriarchal in theory, but like some others of more modern date—corrupt in practice—is, nevertheless, sufficiently powerful to hold in check and comparative order the immense mass of *four hundred millions* of human beings.

To do this, requires organizing and executive ability of no mean order. So that, however low the masses may be, still the past history and present existence of the nation compels the recognition of brain power in the Chinese people not inferior to that of the most advanced nations of the human race. But as a people they are eminently conservative. What was good enough for their ancestors is good enough for them. The same school books,—the writings of Confucius and Mencius,—have been used in their schools for many hundred years without change.

This has stamped a common character upon all the people. Confucius was not a teacher of science, nor yet of religion; but a teacher of Political Economy, as applicable to the Patriarchal System of Government. His writings discuss, in various ways, the relative duties between parents and children, elder and younger brothers, husbands and wives, the magistrates and the people, the emperor and the magistrates. These books are studied and memorized by the scholars in all parts of the Empire, using every-where the same written or printed characters, but differently pronounced, according to the various dialects of the different localities. So that the scholars of one section of the Empire reading aloud a manuscript copy of some of the writings of Confucius would not be understood by the scholars of some other section of the Empire, who might perhaps be listening to the reading of a manuscript prepared by themselves.

Then, again, this written language, common in all parts of the Empire, is not a spoken language in any part of the country, except it be in the form of quotations, and the quotations when used often need explanation in the local dialect in order to be clearly understood. These different spoken dialects are almost as numerous as are the great cities of China, and differ almost, if not quite as widely, as do the spoken languages of the different nationalities of Europe.

This difference in dialect, combined with other causes, leads to a kind of local clannishness among the Chinese, somewhat similar to the historic clannishness of the Scotch. And although in all parts of the Empire the same text-books are memorized, the same literature in common use, and the people all subject to the same general or central government, and stamped with the same general national characteristics, yet the Chinese of one locality have but little affinity for, or sympathy with, those of a different locality. For instance, between the Chinese of Foo Chow and the Chinese of Canton there exists about the same regard as exists between the Chinese people in general and the people of the United States.

As to scholarship, the average Chinese scholar knows little or nothing about geography, mathematics, natural philosophy, chemistry, or astronomy. His knowledge of history is confined to a bare epitome of the history of his own country and people. He knows no language except his own, and yet he is no mere novice. His memory is truly wonderful. His knowledge of the relations and duties between man and man, between the people and the rulers, is indeed remarkable; and in diplomacy the Chinese have few equals.

Schools abound in China, and because schools abound, it is generally believed, in this country, that all Chinamen can read and write their own language. But this is a mistake. Probably not one-fifth of the population have what may be called a common-school education. The masses of the people know the written characters representing the common articles of food and clothing, without being able to read a single page of literature. In a country so overburdened with population, it is simply impossible for the masses to be educated.

In the arts pertaining to a high civilization the Chinese have made no progress for many centuries. Originally, the manufacturing of gunpowder and glass, the art of printing and the use of the compass belonged to China; but no improvements have been made upon the original inventions, and for many hundred years no new inventions have appeared in China. In science, government, and religion, every thing is stereotyped, every thing runs in the same old rut.

Change or improvement in any thing that was acceptable to their ancestors is not desired.

The religion of the educated may be formulated as blind fatality; the religion of the masses a heartless, superstitious idolatry. Of course, their civilization is low, for it is an axiom that no people can rise above the plane of the gods they worship.

The Chinese truly verify the Scripture statement that in this world "there be that are called gods many and lords many." The whole land is full of idols, and all the people are filled with idolatrous superstitions. The whole civilization of China has stood still for ages, and has become like one great stagnant pool. To purify it, it needs to be moved and stirred from center to circumference by contact and friction with the Christian civilization of America and Europe. The few thousands of European and American merchants and missionaries now in China, and the one hundred and fifty thousand Chinese now in America, are but the beginnings of mighty changes about to take place in the history of that wonderfully strange people.

Occupying one of the grandest domains in the world; enjoying a healthy climate, having in abundance all products and minerals of earth; not only satisfied with, but exceedingly proud of, their civilization, their literature, and their religion, the Chinese long ago adopted an exclusive policy.

They have always discouraged emigration from their own shores, and have been constantly and bitterly opposed to every attempt by outside nations to settle among them. Even in these, our days, the Chinese have entered into friendly relations with other nations simply because they have been compelled to do so. The term, "Chinese walls of exclusion," has become a sort of proverbial phrase, well understood by all classes of people.

Living thus by themselves, with little or no contact or friction with the customs, the language, civil polity, or religion prevailing among other nations, the Chinese people seem generally to be filled with the strange conceit that they are superior to all other nations of the earth.

This conceit is so strong, and their prejudice against all other people so bitter, that, unless under some restraint of circumstances, they seldom fail to manifest contempt for any and all people except their own; for any and all customs differing from their own, and for any and all learning or science or invention or art differing from the established order of affairs in their own "Middle Kingdom." However foolish and absurd this conceit may appear to us, it is not so very strange after all that the Chinese are filled with it. For centuries, the civilization of the Chinese has been in advance of the nations and peoples of Asia, immediately adjacent to them, and with whom alone they have had intercourse. With a people more numerous, a government more powerful, and a history of greater antiquity, a literatrue more extensive and refined, a better system of philosophy, and a purer standard of morals, a general civilization, in fact, quite in advance of all the peoples with which they had as yet come in contact, it is not so very strange, after all, that Christian civilization has found the Chinese thinking of themselves as standing at the head of the human race. They have schools and colleges. They understand political economy. They have an immense coast and inland commerce. They understand agricultural pursuits equal to any people in the world. They build houses and temples, and immense stone bridges. They have a great navigable canal system reaching through almost the entire length of the country. They make silks, satins, and cotton cloth. They are elaborate carvers of ivory and wood. They make beautiful bronze castings and exquisite China ware. They are industrious and frugal to the last degree.

The Confucian system of morals, which in theory is accepted by the whole nation, is comparatively pure and elevating; but the debasing influences of idolatry lower the standard in practice, and the mass of the people are untruthful, selfish and cruel. In business transactions, however, the commercial honesty of the Chinese is equal to that of the nations with whom they trade. Indeed, without commercial honesty and confidence no great commercial transactions could take place, and the Chinese are great traders. It is the testimony of the American merchants in China, and of bankers and importers of San Francisco, that Chinese merchants will not suffer by a comparison of their commercial honesty with the commercial honesty of any other people in the world.

The marriage relation is recognized and honored in China. Polygamy is allowable, though not very generally practiced. A man who is able to do so will sometimes marry a second wife, because he desires a son and heir and has no male issue by his first wife. Merchants doing business in different parts of the country usually leave their families at home, at the patriarchal residence, and often take a secondary wife or concubine at the place of their temporary residence. In such cases, the children, if any are born to them, are considered legitimate and are treated as such. These secondary wives or concubines seem to sustain very much the same relation to the first wife that Hagar sustained to Sarah in Abraham's household.

With them marriage is rather a civil contract than a religious rite or ceremony. No public register is kept, no official certificate of marriage given. No legalized civilian nor ordained priest of religion is necessary to the performance or consummation of the contract. The parties pledge each other in small cups of wine, and perform together a whole ritual of prostrations before the open heavens, and also before the family penates. There is a great deal of form and ceremony according to the rank of the parties, but the prostrations and mutual pledgings seem to be the principal parts. In taking a secondary wife or concubine, forms and ceremonies may be omitted; the secondary wife taking her place in the family with as little ceremony as a hired servant would in America.

Under certain circumstances divorces are allowable, and men may even put away their wives for certain trivial causes; for instance, one of the seven sufficient causes justifying divorce is, "a persistent habit of loquacity on the part of the lady." But divorces are not frequent, and if a man marries when poor, and afterward becomes rich, he may not for any cause put away the wife who shared his years of poverty. It is not considered respectable for a widow to marry again, and if a young girl loses her betrothed before marriage, it is considered highly meritorious in her to remain unmarried all her life. The people sometimes erect testimonials of respect to such persons. Sometimes a young lady, bereaved of her betrothed husband before the consummation of marriage, publicly commits suicide in order to make her widowhood perpetual and to remove herself beyond the temptation to marry another. One such instance occurred at Foo Chow during my residence there. The relatives and friends of both parties knew all about her intentions, and assisted her in making preparations. Her intention, as well as the place and day of executing it, were designated in invitation cards, sent to the magistrates and to persons of distinction, and to all the friends and acquaintances of the interested families. Every one joined in aiding or encouraging her, it being generally considered that she was about to perform a very meritorious act. The British Consul at the port, Mr. W. H. Medhurst, remonstrated with the mandarins for allowing such a thing to take place,—but they professed to fear a popular demonstration or mob if they should interfere to prevent it. Very likely they had encouraged it. A day or two previous to her self-immolation, she was dressed in gaudy robes, and was carried about in state through the principal streets of the city, after the fashion of parading idols. A temporary stage or scaffolding was erected in the open fields, and on the day appointed thousands of people assembled to witness the sacrifice. From a frame on the platform a strip of scarlet crape was suspended, and a chair was placed under the frame. The little woman was assisted to mount the platform. She herself adjusted the suspended crape around her neck, embraced a little boy,—her brother,—bowed a farewell to the crowd, smiling all the while; then mounted the platform and resolutely jumped off, her little hands still saluting the crowd as her quivering body was twirled around by the tightening cord. Although this took place within a mile of my residence, I did not have the courage to witness it; I could not bear to be present, and thus seem to countenance such a wicked thing. The very thought of such an affair taking place was sickening in the extreme.

The faithfulness of married women in China to their husbands will compare favorably with the practice of the same virtue by the women of Europe and America. Husbands are not generally as chaste as the wives. Female prostitution exists in all parts of the empire, and is especially prevalent in large cities and all seaport towns. This class of women is usually confined to some particular quarter of the city, or to the boat population.

Poor people often sell their female infants to this class of panderers to human depravity, and the poor girls are brought up in perpetual bondage to the wills of their villainous masters.

Infanticide of female children is practiced in all parts of the empire,—in some sections to an alarming extent. Proclamations are sometimes issued by the magistrates, warning the people against committing the crime of infanticide, not only because it is a crime, but also because girls are becoming so scarce and expensive, that the common people can not afford to marry, and public morals are endangered. There is no infanticide of boys, and neither is there any system of slavery in China as regards the male sex.

The people of China are noted for their industry and frugality. Every man has something to do. The streets of the cities and villages are full of people; but all these comers and goers are intent on some business. Few people walk the streets for the exercise, or to see the sights. And yet the streets of Chinese cities usually present a picture of universal industry almost without a parallel. There are no railroads, no horse-cars, no stage-coaches. All land transportation, especially in Central and Southern China, is done by the bone and muscle of human beings. Merchandise, house-furniture, and building material are all packed on men's shoulders. Travelers who are able to pay, and feeble ones unable to walk, are carried about in sedan-chairs on the shoulders of men. A little boy, son of a missionary about to leave China for America, began to cry, and begged to be left in China, when he learned that there were no chair-bearers in America. These chair-bearers and burden-carriers have stands in different parts of the city, to which a person can send for a conveyance, just as we Americans patronize expressmen and livery-stables.

In his habits of living the ordinary Chinaman is exceedingly economical and frugal. Throughout Central and Southern China rice is the principal staple of food. Rice and vegetables, fish, pork, and fowls, compose the principal diet of the people. The cost of living is small as compared with the cost of living of the average American. The average Chinaman, in his own country, can live nicely in most parts of the empire on from seven to fifteen cents a day. That will give him all the rice and vegetables he can eat, with a small allowance for fish or meat daily. Chinamen know how to cook rice better than most people. The priee of labor corresponds to the cheapness of living. Fifteen or twenty cents a day is very good pay for a common laborer. Literary men of good ability can afford to teach for salaries from six to ten dollars a month, and board themselves. House servants, among the Chinese, receive from two to four dollars a month and found. Serving in white families in China, in the open ports, Hong Kong, Canton, Amoy, Foo Chow, and Shanghai, they receive from three to ten dollars a month according to the ability of the employer to pay, and the servant to please. Mechanics and stone-masons receive from twenty to forty cents a day,. The cost of living in China and the price of labor is about the same as in many parts of Europe, but is from three to five times less than in most parts of the United States.

The currency of the country is adapted to this cheap rate of living, and low price of labor. The currency used in all parts of the empire is a brass "cash," about the size of a twenty-cent piece, quite thin, with a square hole through the center. These are strung together in hundreds, and the hundreds tied in pairs, or links like a log-chain, and sold in packages of four hundred, six hundred, eight hundred, or one thousand cash. A Mexican silver dollar is worth about one thousand brass cash, so that a single brass cash is about the value of one mill of our money. This is the common currency in retail transactions of every day life in all parts of the empire. Mexican dollars and American trade dollars are also in circulation, but before they have been long in circulation, they become what is known in China as "chop-dollars." With a cold chisel each banker punches his name or stamp on the face of every dollar he handles; and the process, often repeated, soon spoils the face of the poor dollar, covers it with Chinese letters till not a letter of the original superscription can be seen, lessens its weight, depreciates its value, and retires it from the retail market. The banks, in changing brass cash for silver dollars, always take the dollars by weight, not by count. They are exceedingly expert in detecting counterfeit coin. In large mercantile transactions, payments are made in sycee; that is, in bars, lumps, or masses of silver by weight, bearing the stamp of the house issuing it. There is one custom prevailing among the Chinese in financial matters which is worthy of imitation; that is, a universal custom of squaring accounts at the close of each year. The rule is that debts must all be paid at that time; if payment can not be made, mutual arrangements are made to continue the account. The power of this custom is so strong that it frequently produces fatal results. The debtor, unable to pay or to make satisfactory arrangements to continue the account, becomes mortified and discouraged, and commits suicide as the only means in his power of canceling his financial obligations.

It can not be said that the Chinese generally in their houses and personal habits of living are a neat and clean people. They seem to us very careless, even filthy in some of their habits, and quite squeamish and particular in others. A Chinaman's stomach turns at the sight and smell of strong cheese; but he regards fish in advanced stages of decay with much less disfavor. They bathe their persons often in warm weather. It is a very common custom among all classes in the Summer time, at the close of each day's work, to take a sponge bath from a little bucket of warm water. They do not believe in cold baths under any circumstances. "Cold Water Cures" have no advocates or patrons among the Chinese. Their clothing also, especially in warm weather, is frequently washed and kept comparatively clean. But on the other hand the water-carrier might not think it out of place to wash his feet in the water-bucket, and after a good rinsing bring water in the same bucket for you to drink. While living in Foo Chow, China, I saw an instance of this kind. Our man of all work was called from digging in the garden to bring water from the well. Both my wife and myself happened to see the performance. He drew both buckets full, coolly washed his feet and legs in one bucket, then emptied out the water and rinsed the bucket with water from the other. This done, he again filled both buckets and brought the water to the house for family use. On being remonstrated with for his dirty trick, he respectfully suggested that our objections to the performance were not founded upon good and reasonable grounds. He was sorry he had offended us, but maintained that the water in the well came out of and through the ground, and that his feet and legs were covered with the same kind of dust and soil as the sides and surface of the well, and therefore there could not be any thing really dirty about it, and, as to the dust and soil getting into the water-bucket, he had been very careful to rinse the bucket clean, and had brought clear, pure water to the house. However, he would scrub the bucket and do better next time.

But no; wife would never use any water out of that bucket again. So some new ones were bought, doubtless greatly to the amusement of the philosophic water-carrier. A Chinaman will often scrub his teeth and rinse his mouth in the same dish and same water in which he has just washed his face, and they generally have clean teeth. The Chinese dish-washer might not think it amiss to wipe his face and your dinner plate with the same cloth. But then, who has not heard of that same class among white people doing just these same or worse things? In the cold weather the Chinese do not bathe their persons so frequently, nor wash their clothing so often, and the consequence is that they become exceedingly filthy, and the clothing and persons of the common people often become alive with vermin. It is an exceedingly disgusting but not an uncommon sight, in China, to see some chair-bearer or other common laborer employing his leisure moments in biting with his teeth the seams of his clothing, in a wholesale slaughter of vermin, the offspring of his own filth. But the same thing is done in Rome and in Cork. The Chinese are not the only filthy people in the world. A man who employs a gang of white men and a gang of Chinamen in the mines of California told me this day that the Chinese were more cleanly in their camps and in their persons than the whites.

Just as drunkenness is the curse and bane of American society, just so opium smoking is the curse and bane of the Chinese people. Just as depraved, unprincipled white men will open groggeries and drinking saloons, in order to enrich themselves by the certain ruin of their neighbors, just so depraved, unprincipled Chinamen, in order to enrich themselves, will open dens for the certain ruin of their neighbors by the consumption of opium. Just as white people know that the consumption of intoxicating liquors leads to poverty, crime, and misery, just so the Chinese know that the consumption of opium leads to the certain ruin of their people. Just as Christian governments are lavish in the expenditure of money in erecting jails, prisons, and hospitals, and in sustaining courts for the punishment of the pitiful victims of the liquor traffic without ever making a single effort to remove the accursed cause, just so the Chinese Government handles the opium curse. The use of opium ruins about the same proportion of the Chinese people that the use of liquor ruins of our own people. Opium produces less of crime than liquor, but not much less of poverty, disgrace, and ruin.

Mr. W. H. Seward, in his "Voyage Round the World," thus sums up the civilization of China: "The Chinese though not of the Caucasian race have all its moral and social adaptabilities. Long ago they reached a higher plane of civilization than most European nations attained until a much later period. The Western nations have since risen above this plane, the Chinese have made no advancement. . . . Although China is far from being a barbarous state, yet every system and institution there is inferior to the corresponding one in the West. Whether it be the abstract sciences, such as philosophy and psychology, or whether it be the practical forms of natural science, astronomy, geology, geography, natural history, and chemistry; or the concrete ideas of government and laws, morals and manners, whether it be the æsthetic arts or mechanics; every thing in China is effete. Chinese education rejects science. Chinese industries proscribe invention. Chinese morals appeal not to conscience but to convenience. Chinese architecture and navigation eschew all improvements. Chinese religion is materialistic, not even mystic, much less spiritual. If we ask how this inferiority has come about among a people who have achieved so much in the past, and have such capacities for greater achievements in the future, we must conclude that, owing to some error in their social system, the faculty of invention has been arrested in its exercise and impaired."

This I believe to be a clear and correct statement of the facts concerning the civilization of China; but not so correct nor clear a conclusion as to the causes which have produced the general stagnation which exists, as might be given. The prime cause is not to be found in "some error in their ancient social system," but in their *false religion, the universal prevalence of a debasing idolatry*. The minds of a people constantly given to the study and practice of the endless ceremonies and ritual of innumerable gods made with men's hands will never be interested in the study of nature or nature's God.

"*No people can rise above the plane of the gods they worship.*" The Chinese civilization long ago rose to the level of their gods, and can never rise higher till their dumb idols shall be discarded, and the God of heaven be recognized in the thought of the people as the *only wise and true God.*

We have now 150,000 of this people among us, very few of whom are women and children. The larger part are of the ignorant but industrious masses. We will now look at them in this country.

CHAPTER III.

IN AMERICA,—FROM THE STEAMER TO CHINATOWN, SAN FRANCISCO.

THE arrival in San Francisco of a Pacific mail steamship from China presents one of the most novel sights seen in America. As the steamer comes in through the Golden Gate and steams up the bay to the wharf of the P. M. S. S. Co., the Chinese passengers, who have spent their time for the most part during the passage, dozing in their narrow cots, now begin to swarm about like bees in May. They have a great time over their wardrobe, the most of which they take ashore on their backs, putting on one suit above the other, the new and clean ones generally outside. In this way the new-comer often looks cleaner than he really is. It is amusing to see the piles of clothing which some of these fellows will bring ashore on their backs.

This getting ready to go ashore makes quite a busy time in that part of the ship occupied by Chinamen, especially where there is a large number of Chinese passengers. A thousand men, each with his personal baggage, huddled together, in a space not large enough to make five hundred persons comfortable; all getting ready in excitement and hurry to go ashore, in a new and strange country; washing and combing, talking and laughing, looking and wondering, scolding and quarreling, pushing and crowding; concealing opium in one part of their clothing, and silk handkerchiefs in another; determined to run a chance of losing all in hope of gaining a little—all this presents a scene quite unique, and not soon to be forgotten by those who have once witnessed it.

When the steamer reaches the wharf, the European and American passengers debark first. After a few preliminaries, begins the swarming on shore of the Chinese passengers. They pour out in crowds like people from a theater or church. Each man comes down the plank with his body thickly wadded in clothing, and bringing his bundle and blankets with him. Relays of custom-house officials are on hand to examine the men and their baggage. The Chinamen are ordered to throw down their baggage, and the Custom-house men go through with it without much ceremony. On the one hand, it is marvelous to what tricks the Chinamen will resort in efforts to smuggle through a little opium or silk goods or curiosities of some kind. They tuck these things away in the toes of their shoes, between the soles of their shoes, in the seams and folds of their clothing, in their hats and caps, in their blankets, and in every possible, conceivable place.

Long acquaintance with these tricks makes these Custom-house officials quite expert, and at the present time the ordinary Chinese smuggler stands a small chance of escaping detection. But, on the other hand, these officials are not only expert in detecting smuggled goods, they are also singularly careless in handling the personal effects of these poor fellows; and often wantonly destroy or (according to Chinese authority) unlawfully appropriate to their own benefit many little articles of personal baggage not subject to duty. And it is strongly hinted, by those who ought to know something about it, that some of those Custom-house collectors are open to an arrangement with John Chinaman for a division of the profits, in which case, the officer although apparently practicing unusual diligence, is quite unable to detect any thing contraband.

The San Francisco press has more than once intimated the existence of an organized system of opium smuggling in connection with the Chinese trade, for which the Chinese are not alone responsible. Some three or four years ago an honest and efficient officer came near losing his life, because of his efforts to expose this ring. He has since been superseded in his office, without doubt through the political influence of this ring of smugglers.

"It has long been suspected at the Custom-house that a considerable amount of smuggling is successfully carried on by the employes and crews of the China steamers; the officials on the wharf were instructed to look into the matter. As a consequence, a number of Chinamen have been detected in smuggling opium from the city of Peking in the soles of their shoes. This is only one of the various methods employed to get the drug ashore without paying duty. As only about six ounces can be concealed in a shoe, the quantity thus smuggled can not be very great. Smuggled goods have been discovered in the coal-piles and steam-pipes of the engine-room, in small quantities; but it is alleged that large packages are taken ashore without any trouble. The officers are so exceedingly sharp in detecting "crooked" shoes and guilty-looking Chinese laborers, that they have no time to look after large boxes, bales and such unimportant articles of merchandise." (San Francisco *Chronicle*, June 22, 1876.)

The personal examination of each Chinaman as he leaves the steamer is decidedly a unique performance. The officer stops him, makes him hold up his hands, and then manipulates him from head to foot, fumbling over all the nooks and corners of the ample folds of the sleeves and legs of his clothing. The Chinaman seems to consider the process as a part of our peculiar civilization, and quietly submits to the performance. Sometimes a flash of the eye and a burning face tells that the process is distasteful even to the Chinaman, but no resistance is ever offered.

Of course, it is very wicked and naughty of these Chinese to undertake to cheat this Christian Government by smuggling. But is it any worse for the Chinese to smuggle merchandise into this country than it is for Americans to smuggle merchandise into China? If our own people would only practice the virtue of strict honesty which we profess to teach, there might be much less difficulty in managing the Chinese. But when they find that here, as in their own country, are government officers who stand ready to sell themselves to the highest bidder they begin to doubt the existence of the superior virtue of which we boast.

At last, the Custom-house officers have finished manipulating the men, and have gone through the baggage; and now the Chinamen gather up their scattered effects, and under the direction of friends who have come to meet them, or of the agents of the six companies, they begin their journey from the steamer to the *Chinese Quarter* of San Francisco. They pile, pell-mell, into the express wagons provided for them, or filling the wagons with their baggage, they themselves run along behind and beside it, closing up as near the wagon as possible, watching anxiously lest the driver should prove to be a rascal, and run away with all their precious effects. Often, and perhaps generally, they get through the city without much serious annoyance; but the roughs, or hoodlums, as they are called in San Francisco, have frequent outbursts of active hostilities against Chinese immigration. At such times the passage of these newly arrived heathen through the streets of this Christian city, in these United States of America, in this, the Nineteenth Century, is like running the gauntlet among the savages of the wilderness, a hundred years ago.

These Chinamen with their shaven crown and braided cue, their flowing sleeves, their peculiar trousers, their discordant language and their utter helplessness, seem to offer especial attractions for the practice of those peculiar amenities of life, for which the San Francisco hoodlum is notorious.

They follow the Chinaman through the streets, howling and screaming after him to frighten him. They catch hold of his cue, and pull him from the wagon. They throw brickbats and missiles at him, and so, often these poor heathen, coming to this Christian land under sacred treaty stipulations, reach their quarter of this Christian city covered with wounds and bruises and blood, received at the hands of parties whom the Chinamen suppose to be fair representatives of this boasted Christian civilization. Sometimes the police have made a show of protecting the Chinamen, but too frequently the effort has been a heartless one, and the hoodlums have well understood their liberties under our sacred guardians of law and order.

A few years ago this abuse of the Chinamen was so frequent and so disgraceful, that our private citizens organized a "Chinese Protective Society," whose object was to do what the regular police force either could not or would not do, that is, to secure the arrest and punishment of those who unlawfully assaulted the Chinamen. This Society operated about one year, spent about six thousand dollars, and kept a number of special police especially to protect these helpless strangers. It secured the arrest and punishment of a large number of villians who disgrace our civilization, and it demonstrated that the regular police force, at any time, could, if it desired to do so, protect these Chinamen from all such assaults.

While truth compels me to write that the largest part of this hostile opposition, and the greatest number of these unlawful assaults, have always been by the Irish Roman Catholics, I am glad that truth also, permits me to say that an esteemed fellow-citizen, Mr. Edward Bosqui, himself a liberal French Roman Catholic, was an active member and the efficient President of the "Chinese Protective Society." Truth also demands that it should be told that the Chinese themselves did not seem to appreciate the services of this Society. They did not subscribe liberally to the fund, giving only about six hundred dollars of the six thousand dollars expended by the Society. They seemed to take the view that the *treaty* ought to protect them, and if there was any additional expense, it belonged to the Americans to meet it, and not to the Chinamen.

But, at last our ship-load of Chinamen has got up into Chinatown. Here they breathe easier. Though not so grand, nor so clean as Kearney Street, or Montgomery Street, to these newly arrived Chinamen, Dupont and Jackson Streets seem a very haven of delight. The hoodlum's voice has died away in the distance. Here Chinese faces delight the vision, and Chinese voices greet the ear. The Chinamen always thought that the people of the "Great Flowery Middle Kingdom" were superior to all the world besides, and now he is *sure* that the civilization of China is as good, to say the least, as the boasted civilization of these "Golden Mountains," whose people mob their invited guests. His prejudices against other nations, and his conceit in favor of China, are stronger now than ever before in all his life—the natural result of his first contact with a Christian civilization on its own shores.

Our Chinamen are now housed for the time being with their friends or clan, in Chinatown, waiting for something to do. To save rent they are packed in very closely and hardly have more house room on shore than on the steamer. "In every nook and corner, from cellar to garret, wherever a breath of air can be coaxed to fulfill its life-sustaining purposes, there you are sure to find lively and apparently healthy Mongolians. Sleeping where Americans would smother for want of fresh air, the Chinaman seems to thrive. It does not appear to injure his health at all. It has come to be a matter of serious doubt whether any atmospheric conditions exist which a Chinaman's lungs can not readily convert into a vitalizing principle. It is no uncommon thing to find in an apartment fifteen feet square three or four branches of business carried on, employing in all, at least, a dozen men. In apartments where the ceiling is high, a sort of entresol story is fitted up, and here a dozen are to be seen engaged in various avocations, eating and sleeping upon and beneath their work benches or tables." Many of these people sleep in dark apartments in underground cellars, where scarcely a single ray of light or breath of pure, fresh air ever penetrates. These rooms are filled with bunks like the rooms for passengers on ships and steamers, and by the dim, flickering light of a little oil lamp the poor wretches who den there crawl into their miserable couches.

Under such circumstances, great order and neatness is simply an impossibility. These tenement and lodging houses are generally filthy and disgusting places. It is a marvel and a wonder though, that a Chinaman can come out of such a place looking so clean and tidy as he often does. And though able to enjoy confined air at night, no people are more particular and careful to have plenty of pure, fresh air through the day.

But what can these men find to do in this country? This is the important question to them now. As has been already stated the great majority of these Chinamen are of the poor, uneducated, industrious masses. They can only hope, for the present at least, to perform the most common and unskilled labor, and thus far, they have had but little trouble in getting employment of this kind. The supply has never been so much in excess of the demand as to bring wages down below living rates.

Thousands of these men, as many as ten thousand at one time, have been employed in building railroads. It is almost certain, that without Chinese labor we should not as yet have had any general system of railroad on this coast, nor any railroad communication with the other side of the Rocky Mountains. Our farms, and especially our fruit ranches, demand Chinese labor. Up to this time in California, even with the presence and competition of Chinese labor, the price demanded for unskilled white labor is so high that capital employing white labor alone is unwilling to invest largely in manufacturing or agricultural pursuits. If we had not the Chinese among us our woolen mills and our rope factories must be closed, and our famous fruit ranches turned back into pasture grounds. Without the Chinese we could not manufacture any thing on the Pacific coast, and compete with importations from the East. The Chinese take kindly to all these industries, and induce capital to invest in this direction. But in all these industries made possible by the Chinese there is required in all the ramifications of the business more white than Chinese labor; and, while the business itself would not be possible without the Chinamen, yet the business once made possible and commenced by the presence of the Chinese, engages capital and creates a demand for white labor which otherwise could not find employment on this coast.

To the wives and daughters of our farmers and fruit-growers the Chinamen bring both relief and blessing. A gang of workmen on a farm or ranch work for so much a day or month, finding themselves, attending to their own commissary department, and cooking their own food in some out-house provided for that purpose. This relieves the women-folks from the burden of cooking for and waiting upon a set of hungry, fault-finding boarders all through the hottest season of the year. In fruit-raising, for which California is wonderfully adapted, up to this time Chinese labor is indispensable.

Probably not a single strawberry ranch in the State is carried on, or could be carried on, with any profit, without the employment of Chinese labor. This is a kind of industry in which the Chinese excel all competitors. Yet, with this industry carried on almost exclusively by "*Chinese cheap labor*," our strawberries cost more by the pound than in New York, Philadelphia, or Chicago. In this business, if our producers had to pay white laborers two dollars a day for less efficient service than the Chinaman gives for one dollar or one dollar and twenty-five cents a day, who could afford to eat the fruit when brought to market? As it is, even employing Chinese labor, our producers pay as much a pound or basket for picking as is paid by the producers in New York, Delaware, or Maryland.

So, all over the Pacific Coast, there is a constant demand for Chinese labor simply because steady, sober, reliable white labor can not be obtained at prices which capital can afford to pay. It is impossible to gather any reliable statement as to the number of Chinese employed in the State of California and other parts of the Pacific Coast on farms, ranches, mining claims, swamp lands, and building roads. But, go where we may, through the length and breadth of the State, and all over the coast, and wherever we find any body at all, there we find a Chinaman, ready and willing to do any thing that needs to be done, from the running of a steam-engine to the nursing of the baby. They do a large part of the laundry business in all the cities and villages of the State, and yet we pay one dollar and fifty cents a dozen for washing our linen, and poorly done and badly torn it is even then. If the Chinese competition in the laundry business were withdrawn California would have to come back, for a while at least, to the "good old days" of early California life, when a man who could afford to wear clean linen—"a biled shirt"—was considered a real nabob.

The Chinese vegetable vendors are a great convenience in San Francisco. There are about one hundred and fifty of these peddlers who pay ten dollars a quarter license, making a total of yearly revenue to the city from this source, of six thousand dollars. In baskets suspended from each end of a shoulder-pole, these peddlers carry an assortment of fresh vegetables and fruit every day to all parts of the city. In the far away suburbs, and on the high steep hills, inaccessible by horse and wagon, these patient, toiling vendors are welcomed as a convenience and a blessing. The housewife, far out in the outskirts of the city, can purchase at her own door, each day, vegetables and fruit as cheap and as fresh as her more favored sisters who live near the market. This fact adds greatly to the comfort of the suburban home, and increases the value of suburban real estate.

Probably about one-fifth of all the Chinamen in America are to be found in San Francisco. I have endeavored to obtain reliable statistics as to the various industries in which these Chinese are engaged, and the number of Chinamen employed in each, with the following result:

Cigar Makers,	7,500
Laundry men,	3,500
Sewing on machines,	1,230
Soap Makers,	231
Cigar-box Makers,	324
Boot and Shoe Makers,	900
Slipper Makers,	890
In Woolen Mills,	540
Merchants, Traders, and Clerks,	5,000
House Servants,	4,500
House Painters,	105
Saddle Makers,	140
Whip Makers,	240
Harness Makers,	130
Salt Makers,	145
Stone Cutters,	145
Powder Makers,	120
Broom Makers,	150
Coopers,	140
In Lumber Mills,	140
Silver Smiths and Watch Makers,	254
Making Chinese Clothing, only	168
Women, respectable families,	120
Women, enslaved prostitutes,	2,600
Vegetable Vendors,	150
To this we may safely add three or four thousand for transient residents, agents, and officers of various associations, loafers and villains—say	3,500
And we have a grand total of	32,860

Thirty-two thousand eight hundred Chinese in the city of San Francisco!

But how are the farmers, manufacturers, and labor contractors to engage these men, and how can they work them when engaged? This seems to be a puzzle to strangers and visitors, and a short way out of the difficulty has often been, to say that all these working-men have been imported by the Six Companies, are owned by the Six Companies, and can be rented, hired, or bought, singly, or by the hundred, or by the thousand, wholesale or retail, from the Six Companies.

But when we come to learn how it is done, we do not find that farmers, or families, manufacturers, or contractors, ever go to the Six Companies jointly or singly, to engage a single servant or a gang of workmen for any purpose whatever. There are numerous Chinese employment agencies, similar to American employment agencies, which will undertake to furnish any number and class of workmen desired. There is also generally some one connected with each considerable mercantile house who will undertake to fill a small order for workmen from those belonging to his own class, or who have come from his own immediate neighborhood. It is always better to have the whole gang from the same clan rather than from different clans. To every gang of laboring men there ought to be one, at least, who can understand and speak a little English. This one acts as foreman, does little or no work, and receives better pay than the workmen. He is responsible for the good conduct and industry of the whole gang. He receives all the wages and distributes the money among the workmen, often keeping a percentage of every man's wages to increase his own salary. Chinamen seem to recognize it as right that a percentage of all moneys which a man has the privilege of handling should stick to the hands of the manipulator. There is, then, little or no trouble in securing a company of Chinese laborers. We shall not be obliged to consult the Six Companies any more than we shall be obliged to consult the Central Pacific Railroad Company, or the New York Mutual Insurance Company. I have never known of these Companies furnishing labor, and they constantly, both privately and publicly assert that they do not transact business of that kind. The Chinese who have become Christian, and have severed all connection with these Six Companies, corroborate this view of the case. All that has to be done is simply to go to a Chinese intelligence or employment office—some are kept by Chinamen, and some by white men—state the number of men needed and the kind of labor to be performed, agree upon the time and terms of service, and the Chinaman will generally keep his engagement.

As to the Six Companies, we will devote a little more time to them in a subsequent chapter. Let us now take a walk through Chinatown.

CHAPTER IV.

SCENES IN CHINATOWN, SAN FRANCISCO.

LET us now take a walk up through Chinatown, and "see what we can see." Don't be afraid of the distance, it is not far. Chinatown is close by; don't you smell it?

All countries have their own peculiar smell. The very dogs of a country distinguish at a great distance the smell of a foreigner from the smell of a native.

The Frenchmen smells of garlic; the Irishman smells of whisky and tobacco; the German smells of sour krout and lager, and smells strong too; the Englishman smells of roast beef and "'arf and 'arf;" the American smells of corn-cake and pork and beans. The Chinese smell is a mixture and a puzzle, a marvel and a wonder, a mystery and a disgust; but, nevertheless, you shall find it a palpable fact. The smell of opium raw and cooked, and in the process of cooking, mixed with the smell of cigars, and tobacco leaves wet and dry, dried fish and dried vegetables, and a thousand other indescribable ingredients; all these toned to a certain degree by what may be called a shippy smell, produce a sensation upon the olfactory nerves of the average American, which once experienced will not soon be forgotten. But never mind, we shall not notice the smell so much when we get a little further into it, and have become a little more accustomed to it.

In China the streets are very narrow, and without sidewalks for the use of pedestrians. Burden carriers and foot passengers of every grade all walk in the one narrow street, jostling and crowding each other in strange confusion. But in Chinatown, San Francisco, the streets are wide and paved, and have sidewalks like the streets and sidewalks of other parts of the city. The buildings also in Chinatown are all of American architecture, of a plain style. A few old frame buildings are still standing, but as the whole of Chinatown has been for some time within the fire-limits, the most of the buildings occupied by the Chinese are of brick, two or three stories high, with a cellar or basement. With these two exceptions, "China, as it is," can be seen here in San Francisco almost as well as in China itself. The streets are full of Chinamen and a few Chinese women dressed in Chinese fashion, the men with shaven crown and braided cue, walking with a Chinese shuffle or a Chinese swagger, and talking loudly in various Chinese dialects.

One of the first things we shall notice, next after the people themselves, will be the strange sign-boards, telling us the name of the store or business that may be carried on. The front of their shops and stores and their numerous sign-boards are covered with gilt or gaudily painted Chinese characters, perfectly unintelligible to Americans unless translated into the English language—as they sometimes are—and then it even puzzles the Yankee to grasp the full meaning of an apothecary's sign, translated, "The Temple of Heavenly Harmonies." As with Americans, so often with the Chinese, the smaller the business the more grandiloquent and sensational the announcement. Large wholesale establishments will perhaps be satisfied with the name of the firm over the entrance in gilt letters, usually read from right to left. Thus "Wing Wo Sang Co." would be written and read thus:

生	和	永
Sang	**Wo**	**Wing**
(Producing)	**(Harmony)**	**(Everlasting)**

The character Wing means everlasting; the character Wo means harmony, and the character Sang means to beget or to produce. So there can be no discord in this company. The character Wo, meaning harmony or mutual agreement, is very popular and much used in making up these fanciful firm names. It is not customary with the Chinese to give the names of the parties composing the firm as the firm name, but some fanciful, high-sounding phrase is selected. Here, for instance, is this butcher-shop called "Man Wo,—Ten Thousand Harmonies." Such phrases are peculiarly pleasing to the Chinese mind, and are suggestive of good luck. A small retail dealer will often cover the lintel and side-posts of his door, or place a board vertically, edge toward the street, both sides covered with highly colored Chinese characters, announcing the most magnificent firm name, and describing in grandest style the wonderful things on hand for sale. But here we are on Sacramento and Dupont Streets, where we shall find quite large and influential wholesale houses, some of which are doing an extensive business.

Let us go into one. We shall most likely find some one of the number who can speak a little English. Boxes of tea and bags of rice are piled up snugly in one part of the room. There is a counter on one side, behind which is the book-keeper, and perhaps also one or two salesmen. The shelves on one side are filled with a variety of lighter articles of merchandise, such as shoes and clothing, indicating that somebody does a little retailing in that line. There may also be a drug-store in one corner. Quite a number of men are sitting about, all calm and serene. The Chinese are too conservative in their nature to bustle and hurry in their trade. If a man desires to purchase he will certainly make some inquiries, and it will be time enough to show him the goods when he gets ready to ask for the particular kind he wishes to buy. We are kindly received and asked to be seated. One of the attendants brings tea in the tiniest of little cups. Another, who understands American tastes a little better, offers cigars, and those who have been in America the longest—sad commentary on our social customs—bring out different kinds of wines and champagne.

These stores are all comfortably clean, and every thing appears orderly. The principals and their assistants and attendants are all comparatively neat and clean in their persons. They are polite and well behaved. Using, as they do, a vast amount of capital in this country, doing a legitimate business in a legitimate way, this class of Chinese in the aggregate must add largely to the revenues of the city, and aid in the development of the

State. Receiving the parting salutations of our newly made acquaintances, we will walk on. "What humming and buzzing is this we hear?" "Just look here; this is not a store, this is a work-shop." Yes, here are twenty sewing-machines, busy ten hours daily, all run by Chinamen making coarse drilling into overalls. The machines stand pretty close together, and the room seems small for so many workmen; but they look healthy and happy, talking and chatting as they work.

The Chinese nearly, if not wholly, monopolize the manufacture of these overalls in California. But then, until the Chinese began to make them, none were made on this coast, the entire supply being imported from the East. Here is another shop running about the same number of machines and men, working up flannel undershirts and drawers. Here is a sign, "Shirt Maker." In this place they make gentlemen's fine shirts for some wholesale establishment, taking the liberty, now and then, to make a dozen or so to sell as a private venture. I know of a Chinaman, who, for some time, has made the finest bosoms for the finest of gentlemen's shirts that are sold in one of the most high-toned stores of San Francisco. Since the recent Anti-Chinese crusade, white labor is *pro-*

fessedly employed, to make these fine bosoms, but the *fact* is, the same Chinaman makes them still, only, as he says, "Now, I make 'em secret."

Here, on Jackson Street, is a silversmith. About a dozen men are employed here in making finger-rings, hair-pins, and other Chinese ornaments. The sign over this shop when translated reads, "Hand-craft." Close by is a shoe-factory, using all kinds of modern machinery, and employing about twenty-five men, making ladies' boots, shoes, and slippers. The Chinamen have got hold of a considerable part of this business. At first they only made coarse, cheap slippers, but now quite a number of shops are engaged only in making ladies' boots and shoes. There is a tin-shop just around the corner on Dupont Street, and here, on Washington Street, the Chinamen manufacture all kinds of ladies' fine underwear. Some people will object to this, but if the women would only make their own, the Chinamen would not get the job. We can hardly blame the Chinese for making them. Surely it is better that the Chinamen make these indispensable articles than that the dear people should go without them.

But here is a three-storied building, with balconies on the second and third stories, gaudily painted with deep green, and trimmed with red. A profusion of Chinese lanterns suspended in these balconies helps to give the place a peculiarly Oriental appearance. This is a Chinese restaurant. Like the other Californians, many of the Chinamen board in restaurants. The merchants usually keep a cook and a small kitchen in the rear of their establishments, and use the principal storeroom for a dining-room, but they all go to the restaurants for party dinners; and thousands of the common people live constantly in them. The cheap cellar eating houses are exceedingly filthy places; but these more pretentious restaurants on Dupont and Jackson Streets are, as you see, quite respectable in their appointments and general appearance.

The Chinese cooking is more like the French than the English. They are fond of cutting every thing up fine, and mixing different things together. Their meats are usually well cooked, and some of their pastry is light, though not generally so. The principal drawbacks to the enjoyment of a real Chinese dinner are two: the inability of Americans to use chopsticks, and the fact that many of the dishes taste of rancid oil or strong butter. The principal dishes are prepared and placed on the table within reach of all. Then each one drives his own chopsticks into the common dish and carries a piece to his mouth. This requires considerable skill and practice. Americans generally find "many a slip between the cup and the lip." If you get a bone in your mouth after getting all the meat off, just turn your head and drop the bone on the floor. The Chinamen often indulge in a social dinner, each one paying his share, costing each from two dollars and a half to five dollars, and over. These high-toned restaurants also keep knives, forks, plates, table-cloths, and napkins, and can, on due notice, get up quite a respectable American dinner.

Plain living in a common restaurant can be had by a Chinaman for eight to ten dollars a month. Good living will cost from fifteen to twenty dollars a month, according to the taste and ability of the boarder. In company with the Rev. Dr. Newman, Mrs. Newman, and Rev. Dr. Sunderland, of Washington City, and Dr. J. T. M'Lean, of San Francisco, I once took a Chinese dinner at the restaurant on Jackson Street. Dr. Newman took hold and ate like a hungry man, and when I thought he must be about filled, he astonished me by saying that the meats were excellent, and were it not that he had to deliver a lecture that evening, he would take hold and eat a good hearty dinner. Dr. Sunderland did not seem to relish things quite so well. But Mrs.

Newman relishing some of the meats, and failing to get the pieces to her mouth with the chopsticks, wisely threw aside all conventional notions, used her fingers instead of chopsticks, and, as the Californians would say, "ate a square meal." In every Chinese restaurant of any pretensions is a raised platform or dais under a canopy, provided with pipe and pillow for the use of opium smokers. Opium is the curse of the Chinese, just as intoxicating liquor is the curse of Americans.

Now let us visit one of the Chinese Temples. The Chinese have opened their heathen temples, and set up their heathen idols and altars in this Christian land; and instead of our converting their temples into Christian churches, they have absolutely changed one of the first Protestant churches of this city into a habitation for heathen. One of these heathen temples, or an apology for one, is to be found in almost every place where any number of Chinamen have taken up their abode. Some four or five of considerable pretensions, in a Chinese way, are to be found in San Francisco, besides a number of smaller ones. Each of the famous Six Companies, with the exception of the Yan Wo Company, owns or controls a temple. In these temples are "gods many and lords many," and goddesses and attendant divinities, and tablets and inscriptions, and incense sticks and incense urns, and elaborate carvings in the most grotesque of designs, and gongs and bells with which to arouse the gods when too drowsy to hear the prayers of the people; and priests to teach the poor devotee the ceremonials of his worship. They do not have congregational worship at stated times as Christian people do. There are certain feast-days and birthdays of their gods and goddesses, when large crowds throng the temples, with their offerings and prayers; but single straggling worshipers may be found in these temples almost every hour of the day.

One of the principal Chinese "joss-houses" is called the "Eastern Glorious Temple." This temple is largely owned and controlled by Dr. Lai Po Tai, a Chinese quack doctor, who is said to have accumulated a large fortune practicing medicine among a class of weak-minded, easily duped Americans, both men and women. In the central hall of this temple we find a trio of gods. The central figure is known by the high-sounding title "*The Supreme Ruler of the Somber Heavens*," and has control of the northern regions. He is pretty good at preventing conflagrations, and so is sometimes called the "Water God." He eats vegetables only. Sitting at the left hand of the Supreme Ruler of the Somber Heavens is a black, ugly-looking fellow, the Chinese god of war, sometimes called the "Military Sage." This god is worshiped in order to become brave and courageous. At the right hand of The Supreme Ruler of the Somber Heavens is a calm-faced image, "The Great King of the Southern Ocean." This god is said to be very large-hearted, almost boundless in the sweep of his benevolence.

These are only a specimen of the many heathen deities which adorn the Chinese temples of this city and coast. No engraving or description can give any adequate idea of the debasing influence of idolatry. To the true Christian it is utterly disgusting and abhorrent. Christianity is making some weak efforts to show our Chinese brethren a better way.

Now we will go down to the theaters. There are two principal ones, both on Jackson Street, between Kearney and Dupont, on opposite sides of the street and almost facing each other. Right beside the one, and just facing the other is the "Foke Yam Tong;" that is, "The Gospel Temple," or, in plain English, "The Methodist Chapel;" so we shall have a chance to compare these rival institutions—a Chinese theater and a Methodist Chapel.

We will look into this barber-shop as we pass, and see how things are done in that line. The head and face are washed in warm water, but no lather is used. See this performance. The head is shaved, the face is shaved, the forehead is shaved, the ears are scraped, and the cue is braided. If a Caucasian should shave his face and forehead in that way, both would soon be covered with bristles. But the Chinamen are not much given to beard. In China it is not the custom for a boy under forty years of age to allow his beard or mustache to grow long. A very good custom for them, for the most of them could not grow whiskers if they should try. There are few exceptions to this general statement, as occasionally we see a Chinaman with quite a heavy beard, who might grow a respectable crop of whiskers if he should try. It is not customary, however, for Chinamen to wear side whiskers. Old men wear a mustache and goatee. Considerable attention is paid to the cue, or, "pig-tail," as it is often called in derision. This must be nicely combed and braided and left with a silk tassel at the end. Chinese dandies pay great attention to this part of their toilet. This cue is often in the way; workmen uniformly twist it around the head, but gentry, scholars, men of leisure and society, never. This shaving of the head and braiding of the cue is a very singular custom, but it is universal among the Chinese; and although thousands of these in America would be glad to adopt our custom of wearing the hair—at least while in this country—still such is the power of custom and prejudice that a Chinaman loses caste, and is tabooed by his countrymen, as soon as he makes the innovation and cuts off his cue. Even those who in their hearts would like to do such a thing, openly ridicule the change. This shaving the head and wearing the cue is not, as many people suppose, a religious custom at all. It has no more to do with the religion of the Chinese, their religious rites and ceremonies, than has an American barber-shop to do with the sacraments of the Christian religion.

Newspaper writers have sometimes told their readers that only Christian Chinese leave off the cue and adopt the American style of dress. That is a mistake. Some two or three Chinese Christians have adopted the American dress and have discarded the cue, but the Chinese Christians generally have not done so. The missionaries, who understand their business rather better than newspaper writers do, know that true religion requires a change of heart rather than a change in the cut of the hair. A number of

Chinese who are very far from being Christians have also changed their dress and discarded the cue. It is probable that one-half of the Chinese in America would really be glad to adopt our fashions in this matter, if there could be a general move in that direction. But if they should do this, on returning to China custom would compel them to resume the cue and the Chinese dress. Probably this cue business is more in the way of Americanizing the Chinese than any other one thing. So long as the cue is retained the Chinese fashion of dress will be retained, and these two things will forever make them a distinct and peculiar people. If they would adopt our customs in these things, they would not be so much more peculiar than the Japanese, Italians, or Portugese, and then the way would be opened for further and more rapid assimilation. Doubtless assimilation will come in time, but the Chinese are extremely conservative, and it takes a long time to permeate the thought of a whole Chinese community with a favorable notion of any change in their national customs. But while they are conservative on the one hand, on the other hand they are exceedingly material and practical in all their ways and modes of thought, and so this friction with a higher civilization will have its influence upon them in the course of time. In all practical matters, show the Chinaman a better way than his own, give him time to consider it carefully in all its bearings, place him in competition with it, and he is altogether too human not to adopt it, to some extent at least.

But we started to go from the restaurant to the theater, and have spent all this time in this barber-shop. Here is one theater, and there, just across the street, is the other. I have visited these Chinese theaters several times as a matter of curiosity and to show the travelers of the East the sights of Chinatown. But not being well versed in such matters, I will give the readers a description of them copied from the San Francisco *Chronicle*, which corresponds with my own observations as far as made:

"The Chinese are passionately fond of dramatic performances. The plays generally represent some historical train of events, extending through the reign of a dynasty or an interesting national epoch. Very little is left to the imagination of the spectator, and the literal text of the drama does not develop a plot with any thing like the rapidity and dispatch which characterize our American and English plays. The Chinese play is emphatically a physical delineation of events from beginning to end. The most trivial occurrences of life are faithfully portrayed, and at times very questionable and obscene practices are represented, but not often. Two or three months are generally consumed before all the acts of a play are finished. Chinese actors are not held in high estimation, and the 'starring' system is not known among them. There are two Chinese theaters in this city, the most popular of which is the Chinese Royal Theater on Jackson Street, between Dupont and Kearney.

"When one of the characters in the play falls upon the stage, either from the effects of a blow or a fainting attack, supernumeraries at once step forward and place under the head of the fallen man or woman a small block of wood or other substance, for a pillow. A slain person lies in this way until the end of the scene, when he coolly arises and walks off the stage in full view of the entire audience. The stage has no flies, shifting scenes, or drop curtain, but is simply an elevated platform, with two doors at the rear, through which the actors make their entrance and exit. The orchestra occupies the rear of the stage, keeping up an infernal din with gongs, Chinese guitars, and fiddles, triangles and cymbals, throughout the dialogue. On either side of the performers, upon the stage, not less than a dozen actors and attachés sit and lounge about, smoking, munching sugar-cane or sweetmeats, and at times even crossing the stage while a scene is in progress. The audience at a Chinese theater never applauds. Occasionally a half-suppressed murmur of satisfaction is heard, but no clapping of hands, stamping with feet, whistles or cat-calls are indulged in. The men sit with their hats on, generally posting themselves upon the backs of the seats instead of on the benches. Smoking and eating are constantly in progress among the spectators, and the practice of running in and out of the theater during the play is indulged. The auditorium of the Royal Chinese Theater does not compare favorably with the plainest arrangements of one of our cheap traveling circuses in the country. There is a parquette capable of seating about six hundred, and a circle or gallery where four or five hundred can stow themselves. Near the stage, and elevated eight or ten feet above it, are three so-called private boxes, but they are barren of any thing like decoration or special comfort. On the opposite side is a small gallery for female visitors, with a seating capacity of about forty persons. These sit with their feet elevated upon the balcony rail, and smoke and eat throughout the performance. The costumes of the actors are grotesque, sometimes hideous, in the extreme. Occasionally a little dancing diversifies the play, but this is an exercise never indulged in by the Chinese off the stage. They can not understand why people should exhaust themselves in this way when they can employ actors to do it for them. The price of admission varies according to the time of application for a ticket. Those who go at eight o'clock pay four bits; at ten only two bits are charged, and at an hour or two later admission can be had for one bit. Judged from an American stand-point, those who attend a Chinese theater ought to receive *a good salary paid in advance.*"

To this I may add, that although the Chinese theatricals do not show much dancing, yet they do sometimes exhibit rare feats in tumbling, jumping, turning cart-wheels, etc. This part of a Chinese theatrical performance is really amusing and worth seeing for once. You will notice in looking into the theater, while a play is going on, that both the auditorium and the gallery are well filled; a perfect sea of black hats, but not a woman in the whole crowd of one thousand persons. Up there in a little side gallery may be forty or fifty women and children. And that is about the proprotion of the sexes in this country.

We have stayed long enough in the theater. What music is that we hear across the way. It sounds like a Sunday-school organ, and the tune is "Nettleton." Some persons are evidently singing a hymn, though we can not distinguish the words. The Chinamen are flocking into that little place across the street, seemingly curious to see what new music that may be. We will go in and see what is going on. Over the door are three large Chinese characters, and on the glass windows is written in English letters, "Foke Yam Tong," and here it says, "Methodist Chapel." The room seems to be a common store, now fitted and furnished as a chapel.

The walls and ceilings are nicely covered with paper frescoing, and at intervals, on either side, are Scripture quotations in the Chinese language. Back of the speaker's platform are the Ten Commandments, also in Chinese characters. The room is small, having a seating capacity of about seventy-five, with a little space for standing room. In the rear of this audience-room is a small infant school-room, where a school for Chinese children is conducted by H. W. Stowe at his own expense, he devoting his time to the work of the Savior among the Chinese, and trusting to the Lord to provide the necessary means. Thus far the Lord has sustained him. On the little platform is the organ we heard, and there sits the preacher, just beginning another tune; the house is now pretty well filled, and he is about to begin some kind of service. There is a frame on the stand filled with Christian hymns in the Chinese language. The preacher has selected one, and now he starts in. You do not understand the words, but you know the tune, and so you sing too:

"Jesus loves me, this I know."

The Chinamen listen with a strange curiosity, and wonder what all this means.

By this time the room is crowded full and many are standing by the door, among them some white people. That decent-looking man, who stands with his hat raised, is a stranger in the city, and has some respect for the Gospel of Christ. That man who looks defiance, and mutters fearful curses against the missionaries and against the Chinese in general, is a valiant member of some Anti-Chinese League, who believes that this country was only made for Patrick and Biddy. That seedy-looking man, who stands weeping, is a poor, miserable fellow, who once, in other and better days, in some village church in the East, sang those same tunes and worshiped with parents, brothers and sisters at the altars of Jesus. But whisky has been his ruin. He is now a hopeless slave to his cruel master, and even while weeping at the recollection of those early days of pure joy, he is partially under the influence of liquor. The Chinamen sit passive and unmoved waiting to see what next. The hymn finished, the preacher speaks a few words in a pleasant colloquial style, and then all stand up while he prays for God's blessing. During the prayer some of the Chinamen go out, evidently fearing that some secret mystic influence may be exercised upon them. Others remain sitting, fearing that if they stand they will be numbered among the Christians. After the prayer the preacher reads a few verses in the Bible, and then to the best of his ability expounds the Gospel of salvation. These services usually last an hour, but often, and especially on Sundays, they are continued for two hours; and this has been the rule for every day in the week except Saturdays for the last four years.

The missionary aids the native preacher in this work once or twice a week, but it is the plan that the native preacher shall do most of this work. Rev. Hu Sing Mi, an ordained deacon, transferred from the Foo Chow China Mission, was the first native preacher in this chapel. Next was Chow Loke Chee, the first Chinese convert of the Methodist Mission in San Francisco. Then Chan Pak Kwai, now stationed in San Jose, and now Lau Hok Han. These three last were all converted in connection with the

Methodist Mission in San Francisco, and have given evidence of the soundness of their conversion and of their call to the work of the Master. Chow Loke Chee is now in China with the Wesleyan Mission in Canton. A few years since Lau Hok Han was an inveterate opium smoker, and got his living in part by making cigars, and partly by playing the flute at the Chinese theater. He seems to be truly converted, and preaches quite fluently, and sometimes with marked effect. His seated congregation varies from thirty-five to seventy-five, but his voice is loud and clear, and can be readily heard by persons in the adjoining stores and by the roomers and lodgers above and below, so that his actual hearers will average more than a hundred.

Probably five thousand different Chinamen learn something of the Gospel of Christ in this chapel during the year. No other mission has as yet been able to secure a chapel or preaching place in Chinatown proper. It seems strange that the Methodist mission does not rent the adjoining store, and enlarge the chapel by one-half. If the room were twice as large twice the number would attend. This chapel preaching, though not productive of immediate and palpable results, is a great seed sower. On Sundays, the Chinese Christians volunteer in a regular Methodist way to exhort or preach, and the native Christians from the other missions come in and help, so that the Sunday services often occupy nearly the whole afternoon. At six o'clock P. M., Sunday, there is a "Chinese Mission Sunday-school" in the Chinese language in this chapel, conducted altogether by Chinese, Lau Hok Han superintendent. About forty persons usually attend. The only books used are the New Testament and the Hymn-book.

The constant preaching of the Gospel of Jesus in this Chapel has had the effect, at least, to excite the Chinese to a little active effort to teach their own peculiar national doctrines. During the last few months the Chinese have employed a teacher or preacher from China to read and expound the teachings of Confucius, and the ceremonials of heathen worship. The theater has been used for this purpose, so that in the afternoon, while Christian Chinamen have been expounding the Gospel of Jesus in the "Gospel Temple," a heathen Chinaman has been expounding the philosophy of Confucius and the ceremonial of idolatry in a heathen theater, on the opposite side of the street. Of this Chinese preaching of Confucian philosophy *The Chronicle* of May 30, 1876, says:

"For a long time our celestial residents have been keeping a suspicious eye on the inroads the Christian religion has been making in their ranks. They noted with alarm the capture of some of their brightest young men by the irrepressible missionaries, and to stay the progress of Christianity, and at the same time fix the love of country firmly in the mind of the heathen horde, the Six Companies have inaugurated a series of protracted meetings of the most approved fashion; but, instead of the Bible, the law and gospel as laid down is taken direct from the musty volumes of the great Confucius. These meetings were commenced three weeks ago at the Luk San Fung Theater, on Jackson Street, and are now being held every day when the theater is not engaged with rehearsals for the Chinese drama. The expounder of the doctrines of Confucius is one Fung Chee Pang, a man of high standing among the Chinese *literati*, and bearing the title of Kong Sung, equivalent, probably, to D. D., or, LL. D. of our degrees. This Dr. Pang, as he may be termed, has been in the city but a short time, yet he has succeeded in stirring up quite a revival among the almond-eyed horde. From six hundred to one thousand people attend his lectures and meetings, and they are said to be wonderfully interesting and attractive, notwithstanding the fact they are several hours long, lasting from eleven o'clock in the morning until four o'clock in the afternoon."

But now, look over there. What is done in that curious place across the way? There stands a man at the door, who seems to be a watchman, or door-keeper, though people go in and come out, without paying entrance fees. The narrow hall or passage leads back some six or eight feet to a thick, heavy, plank door, with a little hole in it, and a man peeping through the hole. There is another thick door before we get into the room, also with a hole in it and a string through the hole. In the passage-way a gas-light is always burning, night and day. The whole arrangement is very curious indeed. Let us look at the sign and see what it says. Here are four Chinese characters on a narrow, perpendicular piece of paper:

皮	開	夜	日
Pay	Hoy	Yeah	Yat

which translated into English, reads, "The gaming table is open day and night." The man at the door is to draw custom, and to warn of approaching danger. The heavy doors, with great, strong cross-bars, are to obstruct and delay the entrance of police detectives who may be sent to arrest them. The string pulled by the man at the door gives warning to the gamblers inside, of approaching danger. Trap doors in the rear, or openings in the ceiling, give opportunity to escape. We shall notice a number of these places on Jackson and Dupont Streets, and here is an alley leading from Jackson to Washington Street, that is literally full of them. These are all carried on contrary to law, and in the face and eyes of "special police." Very reliable and abundant Chinese authority assures me that the "specials" receive five dollars a week from each gambling house for protecting them, and if by any means the Police Department should order a *bona fide* arrest and prosecution of these scamps, either the "specials," or some "regular" in their interest hastens to inform them in time to make their escape.

A few months ago, in the course of an hour, I counted eighty of these gambling dens, and then did not count them all; but 80×$5.00=$400.00 a week, or, $1600.00 a month. Besides this weekly sum, each gambling house pays thirteen dollars a month to certain persons supposed to represent the "City Hall," whatever that may be; 80×$13=$1,040+$1,600=$2,640 monthly corruption fee, paid by this Chinese gambling fraternity. And it is a very humiliating fact that the most, if not all of this money is paid to "white men,"—to persons who are under solemn official obligations to arrest and prosecute these criminals. The profits of the gambling fraternity must be quite large, since after paying so much in bribes and high rents they still seem to get rich. The Chinese people are passionately fond of gambling, and these villains take advantage of this national weakness of their countrymen to rob thousands of the simple-minded laborers of a good share of their hard-earned wages.

Of course it is very wicked of these "heathen Chinee" to offer bribes for the purpose of tempting good "Christian people," "white people;" but what shall we say of these "white Christians" who, as officers of the peace and good conduct of a great city, always carry an open hand to receive these bribes and protect the criminals. These same men, their pockets lined with bribe money which they have eagerly received, have been fierce in their denunciation of the dishonesty and mendacity of the Chinese. Well did the Chinese memorialists to President Grant say, "If officers of this honorable government would refuse to take bribes, then unprincipled Chinamen could no longer purchase immunity from the punishment of their crimes." Since the present excitement on the Chinese question began, the exposure of this bribery system has been so complete that a little vigor from the necessity of the case has been shown, and many of these gambling places have been temporarily closed. I say temporarily closed, because only a few of these places have been changed in form to make them available for any other purpose than gambling. The proprietors, reasoning as "special officer" McKenzie did, "Times are bad just now, but every business has its dark hour." Both the bribers and the bribed are evidently waiting for the present excitement to die out, when they hope to reap another rich harvest.

There is one element of this Chinatown which we must leave for the present, and devote the whole of a subsequent chapter to a history and discussion of "Chinese Women in America."

We ought not to call our trip finished, however, without calling at Chy Lung's, on Sacramento Street, between Montgomery and Kearney, or at Chin Lee's on Kearney Street, or at King Tai's under the "Palace Hotel," and see their wonderful variety of Chinese Curiosities, lacquered boxes, vases, tea-trays, and ivory carvings. We will now refresh our general impressions of the whole trip through Chinatown by reading the following quotation:

"The Street peculiarities of the 'quarter' are typical of its Mongolian character. The predominating colors which greet the eye are red and gilt, most of the signs and insignia of business consisting of bright, red letters. These signs read vertically instead of horizontally, frequently extending from the lintel to the threshold of the door. The sidewalks on either side are crowded with stalls for the sale of fruit, sweetmeats, and a thousand articles familiar only to the Mongolian appetite and taste. In a space not two feet wide and three feet long, a cobbler finds room on the sidewalk to carry on his trade. Every nook and irregularity between doors and flanking entrances to basements are occupied by cobblers, tinkers, razor-sharpeners, fruit-sellers, and other 'curb-stone merchants.' Some of these pay a small rental for the privileges they enjoy, but many are 'free tenants.' During the evening the leading streets of the 'quarter' are more thronged and crowded by pedestrians than any other portion of the city, and yet they seem to 'wire in and wire out' of each other's way without serious inconvenience or collision. The theaters, the restaurants, the joss-houses, and some other buildings are fancifully decorated and illuminated on their balconies and upper stories during the evening, and Chinese lanterns of all sizes and shapes flutter and flicker in front of all public places."

In some parts of this Chinatown through which we have passed are underground cellars, where the poorest and vilest Chinese lodge, presenting a most wretched and revolting sight. Our "special policemen," for a consideration, are always ready to take visitors through these dens, to show them "the Chinese as they are." These good visitors go away and write up the Chinese in America, giving as historical facts the impressions received from such a night adventure, together with the statements of unprincipled, corrupt men. I protest against this method of studying the Chinese question. Suppose the tables turned, and curious Chinamen escorted by some "kind and intelligent policeman" should make a raid upon American bedrooms, about twelve or one o'clock at night, solely for the delectation of the Chinamen, and so that some Chinese correspondent could write sensational letters to the Pekin *Gazette*. How would the shoe fit on that foot? One might as well write up "The Americans as They Are" from a visit to the Five Points in New York.

In one of these night excursions among the Chinese dens of San Francisco, that came to my knowledge, a "kind, intelligent, and armed policeman" acted as a guide to a party of D. D's. and other *holy men*. The policeman pulled away the apology for a curtain from before the miserable hole in which a poor Chinaman was peacefully sleeping. He then brought the full glare of his lamp upon the face of the sleeper, and called upon these good men to see where this "*miserable cuss was sleeping.*" The Chinaman feeling annoyed naturally growled his dissatisfaction, whereupon the "kind, intelligent, and armed policeman" for the delectation of those *pious men,* seized the poor fellow and brutally pounded and punched his head with his own "kind and intelligent" fist. How our civilization must shine in the eyes of those poor underground Chinamen! How degraded those Chinese are! They ought to be driven from the country to make more room for the white Christians, "kind and intelligent" ones!

CHAPTER V.

THE CHINAMEN AT WORK.

LET us now look at the Chinamen in some of the various industries in which they engage in this country. And first, we will look at them excavating and grading railroads and turnpikes over the mountains. In general, these Chinamen do not seem to have such brawny limbs and so much physical vigor as the Irish, their competitors in this kind of labor. The Chinaman does not strike his pick with the same strength and vigor, nor is he quite so rapid in his movements as the Irishman; but what he lacks in these respects he largely compensates for by his patient, constant toil. "A continual dropping will wear a stone," and so the Chinaman, by his constant, patient application in this kind of labor, brings about results at the end of a week or month quite or nearly equal to those accomplished by his competitor of a more vivacious temperament and brawny muscle.

The contractors who build these roads generally testify that Chinese labor is more reliable than Irish. The Irishman gets his pay on Saturday night, and too often spends the Sabbath in a drunken carousal or spree, wasting his money and abusing himself, so that Monday morning, instead of being refreshed and full of courage for his work, finds him weary from his debauchery, bruised and sore from his quarreling and fighting, and discouraged by the loss of all the hard earnings of the previous week's toil.

The Chinaman, on the contrary, spends the Sunday literally as a day of rest; not from any regard to the divine appointment—not at all, for he neither knows nor cares any thing about that—but simply, not being obliged to work, he chooses to sleep, and the Chinaman has a most wonderful capacity for sleeping. If wakeful, he sits round and visits, washes and mends his clothing, or takes his chance with a small venture at some improvised gaming-table. The Chinese are inveterate gamblers. Thus, Monday morning finds the Chinaman rested and ready for his work. In fact, his calm, philosophical way of laboring brought him round to Saturday night without the exhaustion and wearisomeness experienced by the more impetuous and irregular Patrick.

The Chinaman also takes more kindly to the rough tent or camp-life required in this kind of business than does the Irishman. The Chinaman knows better how to live many in small quarters. In a little tent, ten by twelve feet, a half dozen or more Chinamen will find abundant accommodations both for eating and sleeping. The Irishmen do n't get along quite so well when so closely packed. They are liable to tread on each other's toes, get up a fight, and disable some of their number.

In woolen mills and other factories these same qualities of patient application and unvarying regularity, every man in his place, give the Chinaman the advantage in this department of the labor market. This is especially true in manufactories run by steam-power and using much machinery, where, if a man is absent from his place, there is so much loss of steam-power, and so much useless friction of machinery. The Chinamen are promptly on hand, and at their place at the proper time. If one happens to be sick, or necessarily absent, the Chinese foreman quietly puts another man in his place, and the work goes smoothly on.

These qualities of the Chinese unskilled laborer make him very acceptable in many of the industries of the Pacific Coast. Add to these qualities the fact that the Chinaman works a little cheaper than the white laborer, and we see plainly how it is that he is in demand, and also how it is that he is hated, maligned, and persecuted by a certain class.

To this day, on the Pacific Coast, white labor persistently insists upon a price which capital can not pay and be able to compete with Eastern importations. It is only by the presence, and by the employment to some extent, of the Chinese that any manufacturing at all can be done in California. And with all the hue and cry raised against Chinese cheap labor, because it drives white men from employment and ruins the country, the stubborn fact still remains, that California, with unusual facilities for manufacturing industries, can not, as yet, to any extent, even by employing Chinese labor, send her products East and compete with Eastern manufactories on their own ground.

The constant genial climate of California, her prolific soil, her endless variety and great abundance of cereals and fruits, and her extensive seacoast, ought to make her one of the great manufacturing States of the Union; but up to this date the price of labor discourages capital from investing in extensive manufacturing enterprises. As has already been stated in a previous chapter, on fruit ranches, and farms also, the Chinamen are the successful competitors of the whites.

The fact is, our white laborers do n't like the business of stooping and squatting on their haunches all day picking berries, grapes, and currants.

The most of them can find employment that suits them better and yields them better pay. Only a few days since, I overheard a company of large farmers, or ranch men, talking together over this very matter.

One of them said, "The fact is, I can not get white labor to do this kind of work; I must employ Chinamen or give up." Another said, he had just the same difficulty in hoeing or weeding. White men seemed to be possessed of a notion that such work was more servile than some other, and so were reluctant to engage in it. But the Chinaman, calm and philosophic, takes kindly and naturally to the stooping and squatting position required in this kind of light manual labor.

Chinese laborers are also more easily managed than others. To every gang of China workmen there is a head man or "boss," who alone is responsible to the employer or "big boss," as they call him. If some individual workman does not suit the employer, he simply tells the "China boss," and the man is changed without further trouble, or else is so much improved as to make him acceptable.

Of course a raw Chinaman is extremely awkward at first in handling American tools, and in doing things in an American way. But never yet was a Chinaman so awkward in these things as a raw recruit from the bogs of Ireland. Show the Chinaman what you wish him to do, give him a few practical illustrations, and in nine cases out of ten he will do as you have shown him.

A gentleman residing in San Francisco lately visiting his ranch in the country found the Chinamen walking the horses so slowly in plowing that they hardly seemed to move. So he himself took one team and held the plow across the field, making the horses walk quite briskly. The Chinamen stood by and watched the performance, and one of them remarked, in his broken, but rather expressive "pigeon English," "Him heap shove them hoss. Who him be?" The "China boss" answered, "Him big boss." After that all the horses walked faster.

Let us now visit a Chinese laundry, and see how they wash our clothes. You will find a China wash-house almost anywhere in California. In the wash-room you will find barrels, tubs, or troughs of water, and a high, wide bench or narrow table. The wash-man seizes one end of a saturated garment, a linen shirt, a woolen wrapper, a pair of pantaloons, or a lady's skirt, "all the same" to him, and begins to pound the table most vigorously; this is the way the Chinaman likes to wash. It suits him best, however, to go to some stream or pond; the *quality* of the water is a secondary consideration, the only question being, is it wet? In such a place the China wash-man is in his glory. He pounds the nearest stump, log, or jagged rock, until he has pounded all the buttons off, and pounded numerous holes and rents in the garment.

Some of these Chinese laundry-men have learned to separate woolen from cotton clothes in washing and boiling, and to wash by rubbing instead of pounding. Often, however, the China wash-man destroys more value of clothing than the price he receives for washing. They also use an enormous amount of starch and bluing, so that when first home from the wash the clothes look quite nice; but one day's wear often reveals the disagreeable fact that the dirt was neither rubbed nor pounded out, but simply covered up with starch and bluing. There is also generally a peculiarly disagreeable smell to clothes from a "Chinese wash-house."

I know one lady, who has spent many years among the Chinese, both in China and in California, and yet she can not endure the smell of clothes from a "China wash-house." Their method of sprinkling is a novelty and a surprise to an American who has never seen nor heard of the process. Look at that man filling his mouth with water from that large bowl; now he opens that calico dress and blows upon it from his mouth a fine, beautiful spray, moistening it so evenly as no other process could do. Some very particular ladies, however, do not approve of the method. It has been told that in the kitchen the China cook sometimes moistens the dough in the same way; but such stories must be recorded with that of the Philadelphia Bridget, who prepared most excellent hash by munching it in her mouth. Both stories may be true, the one quite as probable as the other.

But in spite of all objections, as fast as the Chinamen learn in good faith to adopt our system of rubbing and boiling clothes, they succeed in getting a fair proportion of American custom, and give very good satisfaction. In San Francisco, Oakland, and Alameda, we shall find what is styled "The White Man's Laundry," which claims the patronage of those who wish to encourage white labor and discourage Chinese immigration. They ask a little higher price than the average Chinaman, and yet they get a good deal of patronage. There is one little drawback, however, to some of these "White Man's

Laundries," that is, when we happen to *visit* them we find, in most cases, the Chinamen are employed to do the work. A company of "white men" own and control the business, a "white man" drives the "white man's laundry wagon," and a white boss superintends the workmen, but the Chinese do the washing. This same game is played in other departments of industry.

What is boldly labeled, "Home Manufacture—No Chinese Employed," etc., is frequently the very article which Chinamen have manufactured. For instance, the mouth end of the fine Havana cigars, sold at a high price, and sucked with such exquisite enjoyment by the high-toned gentlemen of the "Anti-Chinese League," in nine cases out of ten was manipulated by Chinese fingers and moistened with Chinese saliva. If any contagious disease is imparted by the Chinese to the white people of this country, there can be but little doubt that it comes off from the dirty, diseased fingers, moistened with the diseased saliva of some diseased Chinaman, right directly to the mouth and tongue and palate of our cigar smoker.

But how often is it asked, "What kind of house-servants do the Chinese make?" Who shall answer? Here is a man who declares, from personal knowledge and experience, that the Chinese are the most filthy, mendacious, thieving, unreliable class of house-servants in all the world. In his family, at different times, a trial has been made of Chinese servants; but they have been so filthy that they could not be endured, so covered with vermin as to drop a stray waif, here and there, on the children's clothing, or on the bed when attending to the chamber work.

Now, while I do not believe that the Chinese house-servants as a class are more filthy than many white and colored servants, I have no doubt whatever that our witness has told the truth as to the experience of his family in employing Chinese servants. Many have had a similar experience. But, unfortunately, his specifications will not sustain the charge, because in the class of house-servants of all nations, are to be found some equally as bad as these Chinese who have been testified against. Call up another witness. Here is a family equally respectable with the one on the stand. Both husband and wife unite in saying that they have tried all sorts, and have found Chinese servants, on the whole, the most satisfactory. They have employed different ones during the past few years, and have never had such a filthy one as mentioned by our first witness. Nor have they been troubled as in the former case by their reputed lying tendencies and thieving proclivities.

Here comes our third and last witness, who says that in his family they have tried persons of all classes, colors, and languages as house-servants, and have found in all classes some good and some bad ones. Not every "John Chinaman" is a desirable house servant. Not every "Biddy" is a detestable one. If any family is so uncommonly fortunate as to have secured the services of an honest, clean, respectable house-servant, be it Jew or Gentile, Christian or heathen, Mexican or negro, Chinaman or white man, they will be wise to make no rash changes in hopes of getting a better one. Such is the opinion of this little book.

A good Chinese house-servant is a great comfort in the family, but a filthy one, a generally mendacious one, a thieving one, is a nuisance. The only way to get a good one is promptly to dismiss every one as fast as he develops objectionable qualities of sufficient gravity to make cause for dismissal. As soon as the employment agent finds out that you will not be trifled with, nor imposed upon, he will do his best to furnish you a good servant. If it were true that the Chinese house-servants are such an infamous class as they are sometimes represented to be, it would seem very strange indeed that three thousand five hundred of them should constantly find employment in the families of San Francisco.

The wages paid these Chinamen is fully equal, if not in advance, of what is paid in Philadelphia, New York, or Boston to white or colored servants for the same grade of service. In the matter of house-servants, as in all other matters, people generally get, or at least endeavor to get, the best that their money will buy in the market. If the Chinese were the only good servants or even if Chinese servants were uniformly clean and trusty, twice three thousand five hundred could find employment in the city of San Francisco alone. But if three thousand families in San Francisco employ Chinese servants, it is simply and only because, for the wages they can afford to pay, they get better service than they can obtain from white or colored servants. A Chinese boy soon learns to cook, wash, and iron. He can do up the work in the chambers. He can take up a carpet, shake it and put it down again, clean windows, wash down the front steps. He can bring in the coal and split his own kindlings, and often is excellent in the care of small children. Some of these things a white or colored servant might object to. These Chinamen, however, like others of the same class, are often exceedingly troublesome and provoking. The lady of the house calls a green boy just from China, who neither knows how to do her work nor can understand any thing she tells him. She patiently and carefully teaches him to do her house-work after her own way, hoping and expecting to keep him a long time. She teaches him to speak and read, and pays him wages all the time, because she expects he will continue with her at moderate wages after he becomes of some use. But no sooner is he able to do her work without her constant presence in the kitchen than he strikes for the highest wages which his now skilled labor can command in the market. The good woman is not able to pay the price, and the boy makes off without the least apparent gratitude for all that has been done for him.

And the cry against the Chinamen, because in family service they are underbidding white labor can not be considered worthy of much attention, when it is known that there has never been a time in California when a wholesome, capable white person, willing to do house-work, could not readily find employment at better wages than they could command in the Eastern States for the same labor.

In reclaiming tule and swamp lands, a vast amount of which work is yet to be done in

California, the Chinese are exceedingly useful. No other people among us seem so well adapted to this kind of labor. They are accustomed to ditching and irrigating the paddy fields of China, and toil patiently and cheerfully in the water and mud of the tule swamps of California, where all other laborers refuse to work. Already their labor has reclaimed thousands of acres of these lands, which now are among the most productive parts of this most productive State. For the cultivation of tea, rice, cotton, vegetables, and fruits, for which the soil and climate of parts of California are well adapted, the Chinese furnish the most available, reliable, and satisfactory labor.

There is one kind of unskilled labor in which the Chinamen are not permitted to compete; that is, grading and paving streets. This kind of labor furnishes employment for a large army of workmen in San Francisco: but this work is under municipal control, and it seems to be the policy to employ only those who are voters, or expect soon to be voters!!

The Chinese do nothing in the line of house-building, either in San Francisco or in any of the principal towns of the State. It ought not to be forgotten, however, that the first granite block of any pretensions erected in San Francisco was built of blocks prepared in China, shipped to San Francisco, and put up altogether by Chinese labor, in 1852,—known as Parrott's Block, corner of Montgomery and California Streets, and occupied till the present time by Wells and Fargo's Express Company.

These Chinese laborers seem to have a wonderful faculty or ability to change from one kind of industry to another. Although every man prefers to stick to his own trade, and will always do so as long as he can get employment, yet, if a shirt-maker fails to get a job in his own line he is not discouraged at the idea of learning to make cigars or shoes. And there is one feature of this unskilled Chinese labor worthy of notice, that is, the tendency in these Chinese workmen to improve, and to advance from unskilled to skilled labor. The Chinamen, who at first made only second-rate cigars, now make the very best of "Imported Havanas." The Chinamen, who at first made only coarse slippers, now make very good ladies' boots and shoes. Those who at first only made coarse overalls, now make gentlemen's fine shirts and ladies' underwear. The Chinamen generally, who have not been accustomed to severe manual labor, have remarkably soft hands, and a very fine sense of touch, and, without doubt, erelong will compete with Europeans in the manufacture of watches and clocks.

Competition among the children of men is healthy and inspiring, and tends to development and improvement. If the Chinese are the inferior race, which they are constantly represented to be—if they lack in capabilities of brain power, moral restraints, physical endurance, or enterprising industry, the superior race in all these qualities certainly has no cause to fear their competition. Brains rule the world, and always will. The higher the moral standard the greater the security and happiness of the people. Christianized Anglo-Saxon brain and muscle, enterprise and industry, need not shrink from a healthy competition with any branch of the human family, and especially need not fear to compete with heathen indolence and apathy. But if the Chinese are simply our equals in intellectual and moral capabilities, in push and enterprise, then the competition is fair and healthy on both sides. If they are superior, which I do not believe, then the Anglo-Saxon will have a chance to improve by contact and assimilation.

CHAPTER VI.

THE CONTACT OF A PAGAN WITH A CHRISTIAN CIVILIZATION ON CHRISTIAN SOIL.

ONE of the first results which we notice in this contact of the two civilizations is, that the Pagans learn the Christian language—the Americans do not learn the Chinese. The English language is eminently the language of intellectual power and activity—the language of Christian evangelization. The heathen who, living in England or America, learns to understand and to speak the English language can never be the same heathen that he was before. A door has been opened into the shady chambers of his mind and soul which, whether he wills or not, lets in a constant stream of intellectual light and spiritual life. Our whole language, to the pagan, is full of new thoughts. It is the language of progress, the language of inventions, of investigation, and of discovery. It is the language of civil liberty and equal rights. It is a language richly freighted with Christian faith and hope; a language full of Christian songs and prayers and experiences. A people, who, to any considerable extent, learn to use the English language in this age of the world, no matter how stagnant the civilization to which they have belonged, will of necessity, by the power of the new ideas with which the language is filled, be aroused to intellectual activity, to a higher and better culture, and to a new spiritual life.

And the Chinese in America are learning this language. It has been charged that they are not, but let us see. In San Francisco alone are some three thousand five hundred Chinese doing house-service, in daily contact with Christian families, and especially in contact with the best moral forces of our civilization,—the women and children of these families. The Chinese in San Francisco are only about one-fifth of all the Chinese in America, so that in the same ratio we may reckon that there are over twelve thousand Chinese, in America, learning the language and customs, the morals and religion of this Christian civilization directly from those who are its real and practical exponents. The homes of our Christian civilization have thus an opportunity to make their impression upon the heathen among us. In these homes the Chinese can, and do learn to honor and respect woman,—mothers, wives, sisters and daughters,—as heathen nations never do. The national conceit, the early education, and the terrible prejudices of the Chinese, may prevent any very rapid change in their sentiments and general conduct, but impressions are made and ideas are planted which do take root and grow; and, all unknown to themselves, constant and great changes are taking place in the mind and thoughts of these Chinamen.

There is an extensive commerce carried on all over our western coast between these Chinese and the white people. This is all done through the medium of the English language: our merchants do not try to learn the Chinese language, but the Chinese try to learn ours. True, they mostly speak our language in a Chinese idiom, but they learn our ideas and our thoughts, for the spirit and tone of our civilization breathe out in our language. Though on the streets of Chinatown in San Francisco not one Chinaman in ten can understand or speak a word of English, still you can hardly go into a shop or store in which you will not find one or two who can converse more or less in our language. Many of the stores employ an English teacher for the young persons of their firms, and all over the Pacific Coast are thousands of these Chinese of all ages, who throng the mission evening schools and Sunday-schools of all the Christian Churches opened for the express purpose of teaching these Chinese our language and our religion. Now, while it must be admitted and regretted that many of the Chinese also learn our language from the vicious, the immoral, and the profane, yet, at the same time, the language does open a door into their minds through which moral precepts and a higher intelligence may find access. Thus in the contact of the two civilizations in this country, in the matter of language, we have all the advantage, and this advantage is of vital importance. The heathen mind, *nolens volens*, *must* drink in the spirit and genius of our civilization while acquiring the knowledge of our language and of our commercial and industrial enterprises. But we, rejecting his language, remain comparatively unaffected by his superstitions and fossilized ideas.

The Chinese are affected by their contact with our religious institutions. Although California, perhaps, is not the best representative of Christian institutions in America; although Sunday beer-gardens, whisky-saloons, public processions and picnics on the Sabbath are all too common; yet Christian institutions, the Sabbath and its religious services and observance by the best class of our people, have a powerful and healthy effect on the civilization of the State. And this influence is felt by the Chinese. This opens their eyes and enables them very soon to discriminate between church-going and non-church-going people, and, it is needless to say, that the discrimination is almost always in favor of the church-going people. Although to the Chinaman the Sabbath is not a holy and sacred day, yet he soon finds it very convenient to be free from service on that day, and comes to look forward to it in some sort as a day of rest.

The universal recognition of one Supreme God by all classes of people, the churches erected for his service, the general absence of idolatry in our religious faith and worship, make ineffaceable impressions upon the heathen's mind. He may not openly confess to any infidelity to his idols—though thousands do make such confessions. He may not seem to us to regard with the least favor the monotheistic faith of this nation, but in spite of himself, his faith in his wooden, tinseled gods is impaired; and the fact that positive Christians have always proved his truest and most reliable friends in times of trouble leads him to put confidence in a "Jesus man" sooner than in any other class of men in the world.

These Chinese travel on our steamers and railroads; they send letters by our mails, and messages over our telegraph lines. A people who live in contact with all these things for a series of years,—a people, thousands of whom are daily traveling on some of the public conveyances of this land, and who are daily sending thousands of letters and messages by our mails and telegraph lines, can not ever again be satisfied with the slow, clumsy, and uncomfortable modes of travel, and the imperfect postal facilities which prevailed a thousand years ago. In all these things the old decaying civilization is beginning to feel the throbbings of a new life, the result of this general contact with a higher and more progressive civilzation.

It is true that in matters of dress the Chinese in America do not as yet, to any considerable extent, adopt our fashions. But we must remember it is contrary to the genius of the Chinese civilization to tolerate such frequent and radical changes in these things as prevail in Europe and America. In China the cut of a lady's or gentleman's clothing has not changed for hundreds of years. Having long since adopted a fashion which to them is at once modest and comfortable, convenient and economical, they have never thought of changing. They dress now just as their ancestors dressed generations ago, and it would be considered unfilial, not to say impious, to dress in any other way. With us it is quite the reverse of all this. Our civilization not only tolerates but encourages change. Compare the dress of an American of to-day with the dress of our ancestors a hundred years ago. The trousers, stockings, and knee-buckles worn in the days of Washington were nearly of the same pattern as those worn by the Chinese at that time and worn by the Chinese now, the principal difference being that the Chinese wear silk garters instead of knee-buckles. Should the Americans now adopt the style of pantaloons worn in this country one hundred years ago, the Chinese would not have to change much to be in fashion. But, in spite of their disinclination to change, the Chinese in America have already, and to a great extent, adopted a part of our fashion of dress. Our felt hats are generally worn by them. Most of those who have been in the country any considerable time have adopted our style of pantaloons, and many of them wear our boots and shoes. Thus rigged,—that is, with shirt, vest, and coat of Chinese pattern; hat, pants, boots, and socks of American fashion,—the Chinaman, according to Bishop Kingsley, needs only to cut off his cue, wear his hair like an American, and put a collar to his white shirt, in order to be the most sensibly dressed man in the world. If the Chinaman's coat and vest are an improvement upon our own, there is good reason why he should not change.

The shaven head and braided cue, which the Chinaman insists upon wearing wherever he goes, is the wide distinction between his fashion of dress and that of an American. This custom is no badge or mark of religious faith or worship, but it is a badge or token of citizenship or loyalty to the reigning Chinese dynasty. Shun Chi, the first Emperor of the present Tartar dynasty, who came to the throne in A. D. 1644, issued a proclamation throughout the land requiring all the people to adopt this Tartar custom of shaving the front part of the head and braiding the rest of the hair into a cue, as a sign of submission. There was no compulsion, however. Persons who did not like the innovation were at liberty to refuse compliance, the penalty being simply the loss of their heads. In some parts of the Empire this mandate was stoutly resisted, and many actually chose to lose their heads rather than adopt the new costume. Gradually, however, the people accepted the situation, and now, for more than two centuries it has become a fixed and acceptable fashion in all the Empire.

Under similar circumstances probably the Americans would have adopted the same costume. And, indeed, only a hundred years ago, the gentlemen of quality and fashion in America, without official mandate, adopted and wore the cue., And, since the Americans have shaken off their cues during the first one hundred years of our national life, perhaps the Chinese in America may shake off theirs during the next one hundred years. Or, if their influence is stronger than ours, they may induce us to go back and put our cues on again. This custom, though of itself a very small simple matter, does more to keep the Chinaman from adopting our forms of civilization than any thing else, simply because it always *keeps him a Chinaman.* So long as he holds on to this custom, just so long will he persistently cling to all his other national characteristics. He may change somewhat in thought and feeling and character, but the change will be slow and always in spite of himself. So long as that cue dangles down his back and about his heels, or is twisted around his head, so long he carries with him a proud consciousness that he is a subject of "The Great Flowery Middle Kingdom," and his universal answer to every new idea presented to his mind is, "Our Chinese custom is not so." When he cuts off his cue, by that act he in some sort denationalizes himself, and cuts loose from his servitude to his national customs, and feels free to adopt at once any new thing or idea that commends itself to his judgment. But since the Chinaman may not be admitted to the right of suffrage in this country, when he cuts off his cue and denationalizes himself he becomes a waif in the world, without a people and without a country. His own countrymen taboo and scorn him, and American society is rather slow to adopt him. He has cut loose from China, and is not admitted to the full rights of citizenship here.

But if every Chinaman who should acquire a fair knowledge of our language, our Government and its institutions; who would adopt our customs of dress and modes of life, and who would take the oath of allegiance,—if every such Chinaman might be admitted to the right of suffrage and be invested with all the privileges and immunities of American citizens, thousands of them would quickly and gladly embrace the opportunity. Such a regulation, if possible to be made, might not be dangerous; but to open the ballot indiscriminately to Asiatic immigrants, as we most unfortunately have done to European immigrants, would soon complete the national ruin which our present vicious system of suffrage now threatens. Unfortunately for the prosperity and perpetuity of our free institutions, in placing our few legal restrictions around the ballot box, we seem to have forgotten the essential qualifications of good voters; namely, intelligence, sobriety, and virtue. The only necessary legal qualifications for voters in our country at the present time are three: first, a human animal; second, the human animal must be twenty-one years old; third, the human animal must be of the masculine gender, Chinamen and Indians excepted. There are no other limitations.

The European immigrant often votes either in the interest of Popery or infidelity. The Chinamen, if admitted to the ballot on the same conditions as the European, would vote *en masse* for that man or that party which would serve their selfish purposes most and best. Rather than to extend the right of suffrage thus unconditionally to the Asiatics, it would be a thousand times better for the preservation of the liberties and institutions of our country to limit the right of suffrage from this Centennial year onward to American-born citizens only; and only to such of those as should possess a good moral character, and be able to pass a creditable examination in the fundamental branches of education, including a knowledge of our Government and its institutions. As it is, the Chinamen are often cursed and abused because they are not voters and citizens, and they are cursed all the more when one of them ventures to express a desire to become naturalized, and assume the responsibilities and enjoy the full privileges of an American citizen.

It will be wise and well for the American Christian public to examine this Chinese question calmly and thoughtfully in the light of past history and present providential indications. Hitherto the contact of paganism with a Christian civilization has taken place, for the most part, in heathen countries by the introduction of a few missionaries of the Christian religion, a few merchants and traders, a few travelers and consular officials, and the officers and crews of vessels from Christian lands.

In every such conflict paganism has always had the advantage of having the government and established usages and institutions of the country, the multitude of the people, and the prevailing language on its side. Christian civilization has been obliged from the nature of the case, to contend with fearful odds; her representatives have been comparatively few, and some of these have not been of the best class, and some have represented the lower vices and grosser evils which still curse Christian civilization, rather than the virtue, the intelligence, the progressive spirit, the diviner faith and purer practices which prevail in, and are the glory of, more highly civilized and enlightened nations. But actual demonstration, though on a small scale, and weakened by some imperfections, never fails to make an impression, even upon the unwilling mind; and so, the fast-sailing ships, the great steamers with their mighty engines, the immense ware-houses and palatial residences of Christian merchants in heathen lands, the generally honest discharge of consular and diplomatic duties by the official representatives of a higher civilization,—all these things, though at first regarded with seeming indifference or ill-concealed jealousy and prejudice, never fail to make the impression upon the pagan mind of superior intelligence and superior power. And the power of truth, the power of a new emotion is omnipotent.

The missionary of the Gospel goes forth to pagan and heathen lands without prestige, without official position or influence, without the support which wealth and power always give; and yet, in all the victories which Christian civilization has hitherto achieved over pagan civilization, the simple Christian missionary with the messages of the Gospel as his sole armor, has always been a mightier factor than sailing-vessels, steam-ship companies, princely merchants, or official dignitaries. Since the dawn of the Christian era, the Gospel of Jesus has been the grand inspiring force in all progressive civilization. An open Bible, read and respected by the people, is a sure and certain sign of energy and enterprise, industry and intelligence, material wealth and moral power.

It has been reserved for this nineteenth century and this Republican Government of these United States of America, to witness the first great experiment of aggregated paganism in actual contact with the best form of Christian civilization which the world has ever seen, on Christian soil, in the midst of a Christian people, with Christian institutions, and under the regulations of a powerful Christian Government. If Christian civilization fails here, it commits deliberate suicide; for here it certainly has all the advantage. Here paganism is a stranger, meek, ignorant, helpless, docile, teachable. In such a presence and under such circumstances, we might expect to see the *effete* forms and foolish superstitions of paganism rapidly melt and pass away like the morning dew before the rising sun. Here paganism comes in contact with the genius and spirit of our institutions. Here the idol worshipers mingle with a people who reject idolatry as foolish, superstitious, and contemptibly absurd; and who claim to worship the one only true and living God, the Creator of heaven and earth. Here the servile subjects of an absolute imperialism come in contact with a system of political economy, and with principles of government which hold as fundamental that "all men are created free and equal," and that every man has a natural and inalienable right to life, liberty and the pursuit of happiness. Here an *effete*, decaying civilization, which glories in preserving all things as they were—which looks upon all new inventions and improvements, upon all progress in the arts and sciences as unwelcome innovations to be discouraged, comes in contact with a young, fresh and vigorous civilization which has no respect for any thing simply on account of its antiquity, but brings all things to the practical test of actual experiment, and "selects the fittest." A civilization that has run in the same old rut for ages, here comes in contact with one that is constantly striking out for itself new paths, new methods, and new fields of operation.

If our civilization were perfect; if the great fundamental principles of our government were strictly adhered to in all departments of its administration; if all the people conducted themselves according to the accepted standard of morals, or even to the required legal standard; if Christianity itself universally manifested in its spirit and work the pure teachings and example of Jesus, there can be but little doubt that the heathen would behold and wonder, admire and embrace. If such is not to any great extent the result thus far, the fault may perhaps, lie rather in the imperfect manifestation of a Christian civilization than in any inability or unwillingness of the heathen to change. History teaches the impossibility of continuing *in statu quo* for a long period, two distinct and often conflicting forms of civilization under one and the same government, in the same country, and at the same time. Constant contact, mutual friction, a better acquaintance with each other, always modifies the points of difference and tends gradually to bring the two distinct forms of civilization into one.

The tendency of the lower, according to its measure of power, is to corrupt, weaken, and poison the higher and better; while it is the tendency of the higher and better, according to its measure of power, to arouse, vitalize, energize, purify, and uplift the lower and the decaying. And this process is taking place to-day in the contact of the Chinese with the Christian civilization of the United States.

CHAPTER VII.

CHINESE WOMEN IN AMERICA.

HEATHENISM always degrades woman; and the civilization of China for thousands of years has rested upon a heathen idolatrous basis. There, woman before marriage has no rights outside the will of her parents, and no rights outside the will of her husband after marriage. Custom, however, demands that every respectable girl of suitable age shall be married. Early marriages are universal. Old bachelors are common, but elderly maiden ladies,—a most useful and worthy class of people in any country,—are entirely unknown in China. Marriage is the privilege, duty, and fate of Chinese girls. But the courtships leading to marriage, the betrothal, the arrangements for the marriage festivities and life settlement are all conducted for the children by the parents or guardians, with the help of a middle-man or go-between.

The Chinese maiden, before marriage, is kept in seclusion and ignorance. The principal lesson she has to learn is *obedience*. She is not sent to school. She never mingles in promiscuous society; never receives personal attention or letters of correspondence from any young gentleman whatever; never listens to the voice of a lover; never receives upon her waiting lips the blissful pledge of plighted troth. She is betrothed by her parents when quite young, often under ten years of age. In this important matter of marriage the girls of China have no choice, no voice. Their wishes, preferences, and affections are never consulted. Although our young people would rebel against the introduction of such a custom among us, yet it is doubtful whether the system of boy and girl courtship which prevails in this country results in any better life settlements than those arranged for the inexperienced young people of China by their parents, who can use their judgment unmoved by fancy and romance.

In China, parents may sell their daughters for debt, and husbands may sell their wives. This may not be a very common custom, but instances occur frequently in all parts of the country. One instance in particular came under my notice in the country near Foochow. A man professed to be inquiring after Gospel truth, and finally requested baptism and admission into the Church. A few days before the time set for his admission he came and said, "There is one little matter that troubles me, and I want to have it settled before I am baptized. The woman I am now living with is the wife of one of my neighbors. He owed me some forty dollars, and being unable to pay, he offered me his wife to satisfy the debt. I needed a wife, and the woman was quite willing to make the change in her circumstances, and we have been living happily together for more than two years. What now shall I do in the case?" He was advised to go home and study carefully those parts of the Gospel which seemed to have a particular bearing upon his case. In a few weeks he returned and reported the matter all settled. He had sent the woman back to her husband, and had forgiven the debt.

The population is so great and the poor are so numerous that many are unable to meet the expenses of a family, and are thus deterred from taking a wife. And since all girls that are permitted to live must be provided with husbands, or else they are sold to infamy, it is sometimes thought best not to let them live at all. Infanticide of girls is practiced, to some extent, in all parts of the Empire, and in some sections to an alarming extent. On the birth of a daughter it is not a very unusual custom among the poor for the father to drown the little helpless one in a tub of water prepared and waiting for the purpose. Sometimes, instead of destroying the child it is sold to some old procuress, who brings the girl up to a life of shame and infamy. The ranks of that class of women are mostly recruited in this way. The courtesans of China are generally slaves to the cupidity of their owners. They are bought and sold, moved from place to place, and compelled to carry on their vile traffic for the benefit of their masters.

The general condition of the women among the poor is miserable in the extreme, as may be inferred from the following conversation, which took place a few years since in Foochow between a missionary lady and one of these women:

Missionary Lady. "How many children have you?"

Chinese Woman. "Two; one twenty and the other ten years old."

M. L. "Are your children girls or boys?"

C. W. "Both are boys."

M. L. "Have you no girls?"

C. W. "Not now; I have had five girls, but they are all dead."

M. L. "How is that?"

C. W. "We were too poor to bring them up, and my husband drowned them as soon as they were born."

M. L. "How could you do such a wicked thing?"

C. W. "Because girls are better dead than alive. I wish I had been drowned."

Such is the wail of women in heathen lands.

There are two classes of family women in China, the large-footed or field woman, who is expected to do heavy manual labor in the fields, like the men; and the small-footed woman, who is expected to be all helpless and useless, just like the fine ladies of other countries. The more effectually to secure that desired result, she is left without education, and her feet are bound and cramped and deformed until she is unable to stand or walk without great difficulty.

Although no one seems to know exactly the origin of this barbarous custom, or the exact time of its introduction, it has come to be a general custom throughout all the Empire. It is not confined to the nobility or to the rich; but is seen alike in the mansion of the wealthy and the hovel of the poor. It is considered a mark of ladyship, and in matrimony, a small-footed girl is considered a little better match than a field girl. Any family, however, that can afford the expensive luxury of a *lady* can have one by binding the feet of their daughter and making a lady of her. The process of binding the feet usually takes place when the little girl is between three and eight years of age. The toes are turned under; the foot is pulled as nearly straight with the leg as possible, and then, commencing at the toes, a long, narrow cloth bandage is wound tightly around the foot to the ankle and a little above. The poor child suffers intense pain for a number of weeks. The growth of the foot is checked. The ankle sometimes becomes disjointed; the foot and lower part of the limb become sadly deformed. To Christian people this seems a most inhuman and barbarous custom. But

> "O wad some power the giftie gie us
> To see oursel's as ithers see us!
> It wad frae monie a blunder free us,
> And foolish notion."

I remember that while in China this custom came up for discussion in the native Church. A Christian family was conforming to the custom and binding the feet of the daughter. The Chinese Church members, both men and women, were called together, and the missionaries and their wives explained the Christian view of this barbarous practice. The Chinamen, in defense of their conduct, referred to the fact that the dress and social position of the small footed women are widely different from the dress and social position of the field women, and that a large-footed woman dressed in the fashion of a small-footed woman would be regarded as a disreputable character; that the girl in question belonged to a family in which the practice of binding the feet had always prevailed, and that now to disregard it would necessitate a total change of dress and social relations, and would reduce the daughter to the class of field-women, or would cause her to be considered as a common prostitute.

One old Chinese sister brought a rather unexpected *ad hominem* argument. She produced certain numbers of *Harper's Monthly* containing fashion plates of lady's clothing, when long, slim waists were popular. The old lady said she had heard that the tight lacing among the Christian people in America and England was very injurious to health, contracting the lungs, inducing disease, and often resulting in premature death. She claimed that binding the feet, though painful at first, did not injure the health, and while she did not approve of either custom, she was free to say that she thought the heathen barbarism less sinful than the Christian barbarism. Was she correct?

There are about three thousand Chinese women in San Francisco, and about as many more in all other parts of the country, making a total of about six thousand Chinese women in the United

States. A very small number, indeed, for a population of one hundred and fifty thousand. And the case is still worse when we come to know that of the Chinese women now here, not one in ten is considered or treated as a legal wife. It is quite doubtful whether five hundred Chinamen have brought their first wives to this country. There may be that number of second wives or concubines, but real first wives are a rare article among the Chinese in America. Occasionally some wealthy Chinaman has brought his wife and servants to San Francisco. I have seen, perhaps, a half-dozen small-footed women in this country, but their number is very small indeed. The feet of little girls doomed to a life of prostitution are never bound. The boat population never bind the feet of their daughters, and it is from one or the other of these sources that nearly all the Chinese women in America have come.

Of the six thousand Chinese women in America more than nine-tenths are of that unfortunate class that have been sold into a hopeless bondage worse than death. There is nothing connected with this whole subject of Chinese immigration so objectionable, so revolting, so wicked, as this woman question. The women are bought in China; bought from the dealers there; bought from poor families in the city and country;

bought from the boat people; and, when the market of supplies is scarce, then girls and young women are stolen from homes of comparative comfort and virtue, and sold and shipped across the ocean to this Christian land, to be sold again to minister to the lusts of wicked men for the profit of their more wicked masters. They are coaxed and flattered and promised rich husbands, fine clothes and plenty of money, if they will come to America willingly. If they are still unwilling to come, they are punished, tormented, and forced to come. The trade is carried on by a class of Chinese villains who employ old hags of women to go back and forth between China and California, and bring these women and girls across the ocean. During the passage they are taught what story to tell, if, on arriving in San Francisco, they should happen to be arrested and questioned as to their family relations and modes of obtaining a livelihood. They are to say that they have come to join their husband or brother or father or friend, who is in the interior, or they have come to engage in the seamstress's trade. They are to call the procuress mother or elder sister, according to the respective ages of the several parties and the circumstances of the case. They are made to believe that the Americans who interest themselves in their behalf and try to free them from their horrid condition, are themselves women-dealers, who are seeking to reduce them to a slavery and service far more cruel than that in which their present masters hold them. So ignorant, so stupid, so destitute of any consciousness of their own personal and individual rights in themselves are these women, that they really consider themselves bound to do service as common prostitutes, for the benefit of the man who has paid money for their purchase, lest he should lose by his investment.

These women and girls are bought in China for from one hundred to two hundred and fifty and three hundred dollars, and are sold here quite readily for from three hundred to six hundred dollars, and sometimes more. Quite a number of Chinamen have purchased these girls for secondary wives or concubines, and live together with them in strictly family relations. This is such an improvement upon general and promiscuous intercourse that, for the present, so far as the Chinese in America are concerned, we are rather inclined to approve the practice as the lesser evil. Frequently a kind of attachment springs up between some visitor and one of these girls, and he being unable or unwilling to pay the sum demanded, induces her to run away with him. The owner finds some difficulty in claiming his property in our courts, and so associations of Chinese villains and cut-throats have been formed for the purpose of protecting the owners of women and girls in their property rights, and of doing any other villainous business that comes to hand.

The San Francisco press know these men by the term of "Highbinders." The name of the principal association or company is "Hip Yee Tong," "The Temple of United Justice." None but the Chinese would ever think of using so good a name for such a nefarious business. But with them the more devilish the business, the more heavenly the name by which it is called. For each Chinese woman brought into the country, and sold into prostitution under the protection of the "Hip Yee Tong," the sum of forty dollars is levied as a fund with which to carry on its operations, and to pay the desperadoes who execute their orders. A small weekly or monthly tax is also levied upon each woman for the same purpose. According to a multitude of Chinese statements during the past few years, and according to direct evidence before the Senate investigating committee, a part of this blood-money goes into the pockets of special policemen. Some of these men have become rich from these fees and gamblers' bribes. The Chinese women have been taken from the steamers to some room or barracoon in Chinatown, and kept under the surveillance of a special policeman until the fees were paid and sales made.

We have heard dark hints of a room called "The Queen's Room," where the girls and women were critically examined after the fashion of African slave-dealers not many years ago. I can not write these things without expressing my deep indignation at this barbarous, this villainous conduct of these wicked Chinamen; but no language that I can use can adequately express the deep disgust and utter abhorrence which all decent people must feel towards these white men, belonging to a Christian civilization, who have enriched themselves by aiding and abetting this abominable traffic. Some of these men are now very loud-mouthed in denouncing Chinese immigration, and exposing Chinese villainies, while they themselves are parties to, and profit by this woman traffic, the sum of all Chinese villainies.

It has been the practice to sell the women for a term of years. An agreement answering to a bill of sale, written on red paper, stating the amount of money paid by the purchaser, and the length of service he had a right to claim, has been given to the victim. But finding our laws very severe against buying or selling human beings, during the last few years, they have modified the form of this bill of sale into a kind of agreement between the purchaser and the victim herself, by which she is made to acknowledge the receipt in her own hands of a certain sum of money from the purchaser, for which she agrees to prostitute her body for his profit for a specified number of years. She is also made to state that she, with her own hands, pays the money over to her former owner, to pay him or her, as the case may be, for borrowed money. Here is a translation of one of these bills of sale:

"AN AGREEMENT to assist the woman Ah Ho, because coming from China to San Francisco she became indebted to her mistress for passage. Ah Ho herself asks Mr. Yee Kwan to advance for her six hundred and thirty dollars, for which Ah Ho distinctly agrees to give her body to Mr. Yee for service a sa prostitute for a term of four years. There shall be no interest on the money. Ah Ho shall receive no wages. At the expiration of four years Ah Ho shall be her own master. Mr. Yee Kwan shall not hinder nor trouble her. If Ah Ho runs away before her time is out, her mistress shall find her and return her, and whatever expense is incurred in finding and returning her, Ah Ho shall pay. On this day of agreement Ah Ho with her own hands has received from Mr. Yee Kwan six hundred and thirty dollars. If Ah Ho shall be sick at any time for more than ten days, she shall make up by an extra month of service for every ten days of sickness. Now this agreement has proof—this paper received by Ah Ho is witness. TUNG CHEE.

"*Twelfth year, ninth month and fourteenth day.*"

(About middle of October 1873.)

And here is another, both of them procured and translated by myself and used in court to secure the conviction of the offenders; afterward given as evidence before the "Senate investigating Committee," and quoted in full in Mr. Sargent's speech in the United States Senate, May 2, 1876.

"AN AGREEMENT to assist a young girl named Loi Yau. Because she became indebted to her mistress for passage, food, etc., and has nothing to pay, she makes her body over to this woman, Sep Sam, to serve as a prostitute to make out the sum of five hundred and three dollars. The money shall draw no interest, and Loi Yau shall serve four and one-half years. On this day of agreement Loi Yau receives the sum of five hundred and three dollars in her own hands. When the time is out, Loi Yau may be her own master, and no man shall trouble her. If she runs away before the time is out, and any expense is incurred in catching her, then Loi Yau must pay the expense. If she is sick fifteen days or more she shall make up one month for every fifteen days. If Sep Sam shall go back to China, then Loi Yau shall serve another party till her time is out. If in such service she should be sick one hundred days, or more, and can not be cured, she may return to Sep Sam's place. For a proof of this agreement, this paper, LOI YAU.

"*Dated 2d, sixth month of the present year.*"

In the Summer of 1873, a Chinamen by the name of Yat Sang assisted three young Chinese women to escape from a den of prostitution and to find their way to the Methodist Mission House, 916 Washington Street. Yat Sang proposed to marry one of the girls, and certain of his acquaintances proposed to marry the other two. The girls accepted the propositions. The men procured licenses, and were married according to the ordinance of God and the laws of California. A few weeks after Yat Sang and his wife came in great terror to the Mission House and asked for protection.

The former owner of his wife, failing to collect her value, had brought the case before the dreaded "Hip Yee Tong Society," and one of their destroying angels had demanded the return of the girl or three hundred and fifty dollars. Unable to pay the money, and unwilling to give up the woman, Yat Sang had been dragged before the associated villains in their secret council chamber and given three weeks in which to choose whether to return the woman, or her moneyed value, three hundred and fifty dollars, or to be assassinated. Two of Yat Sang's friends were present and witnessed the proceedings. After consultation with certain lawyers, I assisted Yat Sang in having eight of the leading "Hip Yee Tong" men arrested on a charge of conspiracy to extort money. The case was tried in the Police Court. To the credit of the Chinese merchants I may say that more than fifty of them called me to a private interview, and encouraged me to go on, promising to aid me in every possible way. Of their own accord they employed the best legal counsel in the city to aid the Prosecuting Attorney of the Police Court. But for some unaccountable reason the Prosecuting Attorney refused to allow Mr. M'Alister, the counsel employed by the Chinese merchants to aid him, to take part in the prosecution; refused to bring forward the official records of the Society which had been seized with the men, and which contained the names of each of the eight defendants as officers of the "Hip Yee Tong." His whole conduct showed that he did not wish a conviction, and would not have it if he could prevent it. However, Yat Sang and his two friends testified to the facts as above mentioned. The defendants each simply denied the same, and claimed that they did not belong to the Hip Yee Tong, and brought forward two Chinese witnesses to testify for each defendant, that they were all good and true men. To the astonishment and disappointment of all respectable people who had noticed the case, the jury rendered a verdict of acquittal. With that Prosecuting Attorney and that jury must rest the responsibility of neglecting the opportunity then offered to break up one of the most fearful and notorious bands of desperadoes known among the Chinese in America. It was commonly reported by the Chinese, and believed by many other than the Chinese, that the Prosecuting Attorney *had been consulted* by the agents of the conspirators; some of the defendants confessing that the whole affair had cost the "Hip Yee Tong Society" ten thousand dollars.

During the progress of the trial the following editorial appeared in the *San Francisco Evening Bulletin:*

"CELESTIAL DEPRAVITY.

"Two Chinese merchants of acknowledged respectability and influence, who have long been residents of San Francisco, and are conversant with the customs and manners of the American people, called at this office to-day and voluntarily explained a system of securing women for prostitution as practiced by their countrymen. It appears that Hip Yee Tong & Co. inaugurated the base traffic here in 1852, in a small, unostentatious way, and as time progressed, increased their facilities, and by each steamer brought more and more from China, and committed them to a life of shame. Most of the women were kidnaped and brought hither by force. In 1863, the six companies, with other leading Chinese merchants, succeeded in partially checking the importation of Chinese women, and returned many who were detained here home, expending many thousand dollars in the good work.

Three years afterward, one Choy Poy established a restaurant and vile retreat on Jackson Street, between Dupont and Stockton, and Hip Yee Tong began business again. These two villains, Poy and Tong, made a common cause of the war against the law, and by uniting their strength created a force of fifty, then one hundred, and finally three hundred fighting men, exclusive of superintendents, which represents their power in number to-day. These men are armed and otherwise equipped for war against Celestials who attempt to interfere with the illegitimate traffic carried on in the dens of infamy, or who may be otherwise obnoxious. Thus it is, that the cute fellows who evade the laws of this land manage to suppress any interference by brother Celestials of a moral tone and honest pretentions to decency. As soon as the China steamer arrives, carriages are sent to the wharf to remove the females imported to Hip Yee Tong's house, where they are stored, as goods in ware-houses, until the owners or owner comes forward and pays the forty dollars charges, with the understanding that in the case of a default the woman will be sold to pay expenses. Our informants state that Hip Yee Tong has imported over six thousand women to San Francisco, and realized from his sales about two hundred thousand dollars. Hitherto, the respectable Chinese have dreaded to complain against these infamous slave dealers, for fear of terrible revenge by the latter; but now, learning that Rev. Mr. Gibson will co-operate with any legitimate movement looking to the abolition of the nefarious practices of the wicked Hip Yee Tong and Choy Poy, the reformed Chinaman takes fresh courage, and longs to begin a crusade against. them. There is no reason why the authorities of the city, if so disposed, can not suppress the traffic in Chinese women now and forever, and thus blot out a stain."

Soon after this affair, ten Chinese women, on arrival at San Francisco, found means to reach the Methodist Mission House and asked to be sent back to China. I reported the case to the Chinese merchants, and they promptly furnished the money to pay the passage back, and assured me that they would do the same for every woman or girl who wished to go. They even went so far as to prepare a great placard, which they wished to be carried through Chinatown by an American, stating, in large Chinese characters, that any Chinese woman or girl who would get to the Methodist Mission and desire to return to China, should be provided with a passage. This action of the Chinese merchants is in striking and favorable contrast to the action of certain lawyers and political demagogues who have ever been ready to aid Chinese villains and desperadoes in taking advantage of all technicalities in order to defeat the ends of justice, and who now are most officious in the Anti-Chinese movement.

In 1872 the Legislature of the State of California passed a law creating a Commissioner of Immigration, with power to examine immigrants, and to forbid the landing of those whom he should find to be criminals, or lewd persons, or afflicted with contagious diseases. Under the provisions of that act the Commissioner forbade the landing of twenty-two Chinaese women from the steamer *Japan*, which arrived here in August, 1873. The women dealers, by the help of lawyers of a certain class, obtained a writ of *habeas corpus*, and brought the women on shore before Judge Morrison of the Fourth District Court. When the women were brought to the City Hall, and placed in the Mayor's waiting-room until the time of opening the court arrived, a scene of perfect confusion took place. The women, either through fear or anger, or instigated by some cunning Chinese rascal, began to cry and moan, then to scream and yell, striking their breasts and pulling their hair and rolling on the floor in apparently the greatest agony and suffering.

Rev. Mr. Condit and myself, passing by, were called in to pacify them, but the more we tried to pacify them the louder they wailed and screamed. The clerks came pouring out of their offices, judges came from their chambers, crowds rushed in from the streets, some amused, some incensed, and all able to say that they never saw the like before. The case was adjourned until the next day, and when the girls were removed to the county jail another scene ensued. Great strong policemen were obliged to take them up by force and hoist them into a wagon as they would sheep or calves. The next day they were brought into court and examined. They each and all denied being prostitutes; had come to find their husband, brother, etc. It may be interesting to the reader to know just what these women did testify, and so we will give a part of the testimony in Judge Morrison's Court as reported in a San Francisco paper.

"THE TALES OF THE INNOCENTS.

"The attorney for the petitioner proposed to examine a number of the women and ascertain from them their condition, and their purpose in coming to this country. Low Ying was called. Miss Ying ascended the stand with a timid air. She testified, through an interpreter, that she was twenty years of age. She was unmarried, but expected soon to be. She had come here to marry. Her husband to be, resided on Jackson Street. She did not know where Jackson Street was, however. Her mother lived here also on Jackson Street, and had written a letter to her to come to San Francisco and get married to a man whom she had chosen for her. That was the Chinese way of doing such things. The witness had been here many years ago, when very young, and had returned to China. Low Ying was then permitted to retire to her seat, confident that she had satisfied every one present of her perfect innocence.

"TWO BLOOMING BRIDES.

"Ah Lim was the next innocent called. She was but nineteen years of age. She had been married in China. Her husband had come to this country years ago. She had found it hard work to exist in her native land without her husband's helping hand, and she had conceived the idea of coming here and joining him. She did not know exactly where he was, but she was confident that she would find him. Di Hee, a corpulent feminine, with a very prominent forehead and a very insignificant face, waddled to the stand. She wore a profusion of gaudy wax flowers in her hair, and spoke in a very childish voice. She was sweet sixteen. She was married, and had come here, like the preceding witness, to hunt up an errant husband, who was floating around town somewhere, she did not know where. When asked how she was going to find him, she answered through the interpreter, 'Just let me go once, and see how quick I'll find him.'

"AN INDIGNANT INNOCENT.

"Ah Fung, a damsel of nineteen Summers, answered the questions put to her in a very defiant manner and with a terseness rarely found in a witness. She had a husband in China, but had come out to see what kind of a country this was, anyway. She had an elder sister here, whom she was about to join. She had always been respected in China for her virtue and her general exemplary character. She was so tortured with questions respecting her life in China and her family, that at one time she petulantly exclaimed, 'Why do you ask me so many questions? My husband would not dare to bother me so.' Ah Hong, aged nineteen, came here to meet her husband, who had left China some years ago. She, like the rest, did not really know who her husband was, but she was just as confident as the rest that she could find him very easily if she had an opportunity. Rev. Otis Gibson, who, from his observations, took no stock in the virtue of the innocents, testified to having lived ten years in China, during which time he became conversant with the customs and manners of the people there. He explained the difference between Chinese courtesans and the respectable females. The courtesans generally wore garments of a loud color, and flowers in their hair; whereas the respectable females were simply and modestly attired. He had noticed while seated in the court-room, that the women present wore garments which undoubtedly disguised their true character. He had seen glimpses of gaudy garments beneath their outer dress, and he had no doubt that if they were examined they would be found to be arrayed in gaudy dresses. On cross-examination, he testified that there were about two thousand Chinese women in San Francisco; a very small proportion of whom, about one hundred, were married, the remainder being either prostitutes or mistresses for Chinamen who had wives in China.

MR. QUINT INVESTIGATES.

A long discussion ensued respecting the propriety of examining the women to ascertain whether the Reverend gentleman's surmises were correct. The judge remarked that the women wore very wide sleeves, and thought that there would be no indelicacy or impropriety in gazing down their sleeves. Judge Quint performed the operation upon several of the women, and found that they all wore some dress of gaudy color and material beneath their outer garment, exactly as Mr. Gibson had stated."

During the trial another scene took place, described in the city papers as follows:

"THE JUDGE DRIVEN FROM HIS BENCH.

"At this juncture, one of the women among the crowd jumped to her feet and gave an awful screech, and then the rest of them joined in the infernal chorus. Mr. Locke, the attorneys and the deputy sheriffs all tried to quiet them, but they would not be comforted. They put their handkerchiefs to their faces and bellowed at the top of their lungs. Their wails rang through the City Hall, bringing the clerks from the various city departments, and even attracting the people upon the streets. Judge Morrison stuffed his fingers in his ears, and retired to his chambers, and Court was suspended fifteen minutes before order could be restored. The Chinese interpreter said that between their cries, the women were expostulating against being kept in prison, saying that they had not killed any body, stolen any thing, or set fire to any thing, and saw no reason why they should be kept in prison. The crowd which gathered around seemed greatly amused at the frantic demonstrations of grief. Some of the women appeared in danger of shaking themselves to pieces by the violence of their grief, and others slid down on the floor, and rocking back and forth, emitted ear-splitting screeches. It was noticed, when they were at last quieted, that nearly all their eyes were dry, few tears having actually been shed. From this the spectators concluded that it was but a clever dodge on the part of the women to gain the sympathy of the Court.

"At this point Judge Morrison remarked that it was strange that the husbands these women claimed to have had not presented themselves. It would be very satisfactory to him to have these husbands come forward and see their wives. Mr. Quint promised to look some of them up. He was not aware that they would be permitted to see their wives. A witness was then asked by the Court what number in a hundred of the Chinese women here are respectable married women. The witness replied rather drolly: 'I can not say how many in a hundred; one or two in a thousand.'

"IN SEARCH OF A HUSBAND.

"A fat, jolly-looking Chinaman was then produced as the husband of one of the women. Mr. Ryan proposed that this man be placed among a half a dozen of his countrymen, to see if his reputed wife could pick him out. Mr. Quint objected; but Judge Morrison said that it was a good suggestion, and ordered that it be carried out. The Chinaman was placed in a row with five others, and the woman he claimed as his wife brought into the court-room and told by the Chinese interpreter to pick her husband out. She scanned the row, the fat Chinaman rolling his head and endeavoring to catch her eye, and finally he nodded his head at her.

'*The Court.* "That won't do; I saw him nod his head to her.'

"*Mr. Ryan* (excitedly). 'Yes, and he stepped out of the line.'

"The woman had been so decidedly informed that she at last approached the Chinaman.

"*Mr. Quint.* 'I think there was a selection.'

"The Court held otherwise, however.

"*Mr. Ryan* (to Mr. Quint). Got any more husbands?'

"*Mr. Quint.* 'We have not had time to look around for them.'

"*Judge Morrison.* 'The Court will give you an opportunity.'

"Further hearing was continued until eleven o'clock to-day. When the women were being taken to the van to be driven to the jail it took all the persuasive eloquence of the Chinese interpreter to prevent another howling exhibition."

Judge Morrison sustained the Commissioner of Immigration and remanded the women back to the Steamship Company to be returned to China. Immediately after Judge Morrison's decision was announced, Messrs. Edgerton and Quint obtained a writ of *habeas corpus* from Chief Justice Wallace of the Supreme Court, upon the allegation that the women were illegally detained by the Captain of the *Japan*. The writ was executed in the nick of time, just as the steamer was about to leave the wharf, and the women were escorted back to the County Jail, where they remained until the Supreme Court of the State of California sustained the ruling of Judge Morrison, and the women were the second time remanded back to the steamer. But the women dealers and their unprincipled lawyers then applied to the United States District Court, procured another, the third writ of *habeas corpus*, and the case was tried before that tribunal. That Court reversed the decision of Judge Morrison and of the

Supreme Court of the State of California, pronounced the law under which the Commissioner of Immigration had refused permission to these women to land to be unconstitutional, and ordered the women to be allowed their freedom. By consent of the counsel on both sides, one woman was held, and an appeal taken to the United States Supreme Court in Washington. The other women were at once disposed of in the various brothels of Chinatown. One of them found her life unendurable, and has now for more than a year been an inmate of the Asylum for Chinese women in the Methodist Mission House in San Francisco. After a delay of nearly three years the Supreme Court of the United States gave its decision, sustaining the ruling of the United States District Court pronouncing the law under which the women were prevented from landing unconstitutional.

In San Francisco Chinatown certain narrow streets or alleys are largely given up to dens of prostitution. Formerly, the girl who acted as decoy stood in the open front door inviting passers-by to enter. But when the police, goaded by public sentiment, were compelled to make a feint of suppressing these places, they were allowed to make little openings in their front door about eight by ten inches large, covered by a movable slide. Here the poor girl who acts as decoy sits or stands, tricked out in silks and daubed with paint, inviting all passers-by, without regard to age, race or color, to enter. On one occasion I heard a policeman say to a Chinese courtesan, "You must close your front door; you may invite as many people as you please through your window; but I can't let you stand in the door any more." That is about the extent of the police effort to check Chinese prostitution. Some of these dens are said to be devoted to the accommodation of white visitors, and others more exclusively for Chinese patrons; and strange to say, the whites are accommodated at cheaper rates than the Chinese. In plying their vocation, if these girls fail to attract, or refuse to receive company and make money, the old mistress, whom they call "mother," beats and pounds them with sticks of fire-wood, pulls their hair, treads on their toes, starves them, and torments and punishes them in every cruel way. Case after case of this kind has escaped their clutches and found refuge in the Methodist Mission House. They have sometimes come with arms, legs, and body bruised, swollen and sore, from the inhuman treatment received because they failed to make money for their vile mistress. Girls in the act of escaping have been caught and forced back by white men feed by the infamous wretches who conduct this dreadful business.

There is no doubt that the municipal government could stop this traffic, and suppress this whole system of public prostitution among the Chinese, and whites also, if it desired to do so. The trouble is, that a majority of those who compose our municipal government consider public prostitution a necessary evil, rather to be *regulated* than to be *suppressed*, and hence no energetic effort has been made in this city to suppress this evil. To wage a war against Chinese prostitution while granting immunity to all others is as absurd as it is unjust. No wonder that the president of one of the six companies said to Mayor Bryant in answer to his vigorous condemnation of Chinese prostitution, "Yes, yes; Chinese prostitution is bad. What do you think of German prostitutes, French prostitutes, Spanish prostitutes, and American prostitutes? Do you think them very good?" If the Chinaman had been versed in the Gospel of Jesus he might have well answered, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

CHAPTER VIII.

MISSIONARY EFFORT AMONG THE CHINESE IN AMERICA.

THE coming of so many idolaters to this Christian land has brought new and grave responsibilities upon the Christian Church. The heathen, for whose conversion to Christianity the Church has long been praying—the heathen to whom the Church has occasionally sent a representative, a messenger, a missionary of the blessed Gospel—one hundred and fifty thousand of those very heathen, God has now, by his most wonderful providence, brought to these Christian shores, to these United States of America. There is reason to believe that the Church at large in America has not clearly appreciated the situation; has not correctly interpreted providential indications; has not carefully measured the responsibility which God has thrust upon her. While the principal attention of the Church has been directed to the far-away "pagodas and zenanas and decaying heathenism of India," and she has been sending her sons and daughters in force to preach the Gospel to the waiting Hindoos—subjects of a Christian government—God himself, in spite of the counsels of men, has been bringing Chinese heathen in tens and scores of thousands, and planting them upon this Christian soil. And these heathen, without let or hinderance, have here erected their temples and altars of idolatry, and have instituted in the heart of all the towns and cities of the Pacific Coast the worship of gods made with men's hands. Now and then, here and there, a voice of warning has been raised. The providential indications of a providential demand upon American Christians to expend their effort more largely upon China and the Chinese have been plainly pointed out. But the ear of the Church has been dull of hearing. The popular current has been turned in another direction, and lately it has even been suggested that the most efficient way to evangelize the four hundred millions of Chinese heathen is to mass the combined missionary force of the world upon the heathenism of India!

On the Pacific Coast, where these Chinese idolaters have gathered in force, Protestant Christianity has had its hands and heart full in trying to reach and save the English-speaking people who have rushed to this new El Dorado. The country has been, and still is, comparatively new. Society has been somewhat unsettled. Adventurers and persons of questionable character from all lands have flocked to California. The excitements incident to the discovery of new and rich mines of gold and silver have kept the people in a restless, feverish state of mind. Until quite recently, the majority of the people have not been permanent residents in any fixed locality; but have been transient, moving now here and now there, all hoping and intending to make a little fortune and then go home; for these reasons the whole Pacific Coast has been, and still is, to a great extent, missionary ground. The Church, instead of depending upon her members in California to do aggressive missionary work, has found it necessary to expend men and money in gathering the scattered members of her communion together, and organizing them into Churches throughout the land. The great expense also attendant upon all aggressive operations in California has had a tendency to retard the Church in her efforts to reach the heathen among us. And yet the Christian people of California, and the Church at large, have not been altogether unmindful of their obligations to these idolaters, nor altogether indifferent to the providential opportunities which God has placed in their way.

Very early in the history of California as a State; very early in the history of this Chinese immigration; at a time when the Chinaman was welcomed by all classes, as early as 1852, through the agency and influence of Rev. William Speer, the Christian people of San Francisco, of all denominations, joined together and purchased a property and erected a substantial building on the corner of Stockton and Sacramento Streets, for the use of a Protestant mission among the Chinese in America. The property was owned and controlled for a time by a committee of citizens, but was finally passed over to the Presbyterian Board of Missions on condition that the Board should assume the mortgage and continue the mission. Mr. Speer had been a missionary to the Chinese in Canton, from which city and surrounding country all the Chinese in the United States have come—and was the first Christian Missionary to the Chinese in America. In Canton he had acquired the dialect of the Chinese who had come to California, and was able to converse with them quite fluently in their own language. By his intellectual ability and beautiful Christian Character, Mr. Speer won the respect and esteem of all classes in California, and enjoyed the almost unbounded confidence of the Chinese people. He was indefatigable in his labors; not only in direct methods of evangelism, but in all ways, devoted himself with untiring energy to the work of developing, enlightening and blessing these heathen among us. For a while he edited and published a newspaper in the Chinese language for free circulation among the Chinese people, and in 1856 he prepared a memorial of some forty pages, and also other pamphlets, to the Legislature of California, reviewing the whole Chinese question, and pleading for a reduction of the excessive and class taxation, then imposed upon Chinese miners.

In 1853 Mr. Speer organized a small Chinese Church—the first in America; but on the failure of his health and departure for the East, the Church was disbanded, some of the members returning to China; and two or three who remained took their Church letters and joined the First Presbyterian Church in San Francisco. In 1859 Rev. A. W. Loomis took charge of this mission, reorganized the Church, and has continued in charge until now. During the last few years he has been most efficiently aided by Rev. I. M. Condit and wife. Mr. Loomis had spent seven years as missionary to the Chinese in Ningpo, and consequently had some acquaintance with the character of the Chinese and their written language, but the spoken dialects of Ningpo and

Canton are so widely different that Mr. Loomis was compelled to commence and study the Canton dialect *de novo*. This he has done with considerable success, and by his uniform gentlemanly conduct, as well as by his recognized scholarly ability, commands the esteem and respect of all who know him. Though quiet and unostentatious, he is widely and favorably known among the Chinese population as their friend and counselor. This Presbyterian mission under Dr. Loomis and Mr. Condit is the oldest and one of the strongest and most successful missions of the Christian Church among the Chinese. Regular religious services in the Chinese language are held at the Mission House on Sundays and on Wednesday evenings. These services are well attended by the members of the Chinese Church, their friends, and the scholars of the evening schools, and on Sunday evenings enough strangers come in to fill the house; but the Mission House is too far removed from Chinatown proper to attract the crowds of indifferent, careless heathen from their lazy rambles on the street. Up to this time, this mission has not succeeded in obtaining a suitable place for street or bazaar preaching to the Chinese. Dr. Loomis and Mr. Condit, however, have been faithful and persistent in visiting among the Chinese in their shops and factories, and sometimes find a favorable opportunity to converse with the workmen.

Great embarrassment attends this method of preaching the Gospel to this people, and one great and urgent need of this mission to-day is a chapel in Chinatown for the constant preaching of the Gospel. Several native Christian colporteurs are constantly employed in different parts of the State, distributing Christian books and conversing with the people. The missionaries also make occasional visits to different parts of the country, preaching to the Chinese as opportunity offers. This Mission conducts a large and flourishing evening school in San Francisco, for teaching the Chinese our language and religion, and has a number of branch schools in different parts of the State, with a total average attendance of one hundred and eighty-five. It has lately also opened an Asylum or Home for rescuing poor, distressed Chinese women, something after the plan adopted by the Methodist Mission some years previous. Some twenty-five women have already sought refuge and help in this Home. Three of these, at their own request, have been sent back to China. Five have been married. There is also a school for children, sustained by an undenominational society of ladies, but standing in closer relationship, perhaps, with this mission than with any other. It was established by the late Mrs. C. H. Cole, and continued under her care up to the time of her death, on the 7th of January last. Her last report shows forty-one children in this school, twenty of whom were born in California. Mrs. Cole deserves favorable mention as a woman of deep piety and sublime faith; endowed with a vigorous intellect, and highly cultivated; she had a varied experience in life's battle, but manifested a wonderful patience and cheerfulness under a weight of cares and sorrow. Now she rests in heaven. Eighty Chinese have become members of this Church, five of whom have died and seven have been dismissed to Churches in China. Respecting these who are in regular standing, the testimony of those who know them is explicit and unhesitating. They are faithful, exemplary, active Christians. Besides these members of the Mission Church, forty-six Chinese have been received into other Presbyterian Churches; namely, three at Marysville, four at San Leandro, four at Santa Barbara, nine at San Jose, twelve at Sacramento, and fourteen at Oakland. Besides those who have become Church members, there are connected with this mission about fifteen who are believed to be Christians, but have not yet been baptized. We can count, therefore, among the results of missionary effort, as sustained by the Presbyterian Church, one hundred and forty souls hopefully converted and saved.

The following brief account of the Baptist missionary work appeared quite lately in a San Francisco paper, and has been indorsed by Rev. Mr. Francis as a correct and satisfactory account of the Baptist work among the Chinese in America:

"As early as 1854 a mission was started in Sacramento by Rev. J. L. Shuck, who had been a missionary at Canton, but was then pastor of the Baptist Church in that city. He built a chapel and organized a Church of converted Chinese, but when he returned to the East the work ceased. Among his converts was Wong Min, who, on returning to Canton, attracted the attention of missionaries there by his earnest and eloquent street preaching, and became pastor of a native Baptist Church in that city. He died about two years ago, greatly lamented, but left a son, a very promising preacher, to take up the work that he laid down. The present Baptist Mission, located at 829 Washington Street, was begun in 1870. It is now in charge of Rev. John Francis. It is sustained by an annual expenditure of about two thousand five hundred dollars. The average attendance at its school is about one hundred, and it has the name of about one hundred and twenty-five Chinese upon its rolls. It has a library of five hundred volumes, in Chinese and English. Fifteen have been received into Baptist Churches through its efforts, of whom five are members of the first Church in this city, and seven of that in Oakland. There are now six inquirers and three candidates for baptism. Three Christian Chinese connected with this mission have died. The first of these was probably the first of his nation who, on this continent, received Christian burial. This mission has a branch at Portland, Oregon, which has been remarkably successful. Dong Gong preaches to his countrymen there—a man who was thrown into the river at Canton by his own father because he would not renounce the Christian faith. It may be that in days past the Baptist Churches of the State have failed to yield to this mission all the sympathy and support that it needed and deserved, but in their last convention the expressions of confidence and of interest were as hearty as could be desired."

One of the men who have died from this mission was Mr. Fung, who came from China for the express purpose of preaching the Gospel to his countrymen in California. He was an eloquent speaker of the Chinese language, and held large audiences on the street to listen to his proclamation of the doctrines of Jesus. Rev. Mr. Graves, Baptist missionary from Canton, while in this country for his health, spent some six months in active missionary work among the Chinese in San Francisco. Rev. Mr. Simmons, also from the Baptist Mission in Canton, spent about two years in charge of this mission work. These gentlemen, having acquired a knowledge of the Canton dialect in China, were able to converse and preach fluently in the language of the Chinese here. This made their labors especially efficient.

I can not refrain from referring just here to what seems to be blindness on the part of the Baptist Missionary Society in America. The First Baptist Church of San Francisco, a large and commodious building, one of the first, and for a long time one of the most popular Protestant Churches on the Pacific Coast, was situated on Washington Street, just on the verge of Chinatown. As the Chinese population increased and began to swarm on Washington Street, this church became less and less available for the use of an English-speaking congregation, but every day became better and better adapted for a Chinese Mission House—better located for this purpose than the property that any other Church had been able to secure. The trustees of the Church, and the Baptists of San Francisco saw the providential indications, and, while regretting the necessity of leaving their temple of worship and commencing anew in some other locality, they rejoiced that their house might still continue to be a temple of the living God, and be used as a strong fortress of the blessed Gospel to stay the tide of heathenism and idolatry which was beginning to surge all around it. The property was valued at $35,000; but the trustees, willing and anxious to do their part in this good work, offered the property to the Baptist Missionary Society for a Chinese Mission, at $25,000. But the Society strangely, and, as it seems to us, blindly, declined to accept the offer and undertake the work. The heathen themselves became purchasers, and what was lately the First Baptist Church of San Francisco is now a crowded Chinese tenement house, full of all manner of filthiness, shame, and sin. Where but lately was the altar of the living God, now smokes the incense of idolatry. That sacred temple where once the voice of prayer and praise to God was heard, now echoes with idolatrous chants and bacchanalian songs. Instead of standing firm against these incoming hosts of idolatry and sin, the Church of Christ has beaten an ignominious retreat, has surrendered without a struggle one of her strongest fortifications, and retreated in disorder before the swarming hosts of idolatry—a burning shame, a standing reproach to Christianity in general, and to the Baptist Missionary Society in particular. Perhaps that Society thought that it could do more toward Christianizing the Chinese in America by sending the money and men to India, than by expending their strength directly upon the Chinese here!

The following account of the work done by the Congregationalists was prepared by Rev. W. C. Pond, Secretary of the California Chinese Mission of the Congregationalist Church:

"The California Chinese Mission, Auxiliary to the American Missionary Association, is the organization under which the Congregational Churches prosecute their work among this people. The Central Mission House is at No 5 Brenham Place, overlooking the Plaza. It has schools also on Mission Street near Twelfth, and in Bethany Chapel, Bartlett Street near Twenty-fifth. Besides these, it has schools in Los Angeles, Oakland, Oroville, Sacramento, Santa Barbara, and Stockton. During the year ending September 1, 1875, more than 1,800 Chinese attended these schools for a longer or shorter period. The average enrollment, month by month, is now about four hundred and seventy-five, and the average attendance exceeds three hundred. Most, but not all, of those who are believed to have become Christians in connection with this work are enrolled as members of the Congregational Association of Christian Chinese, a society organized about two years ago. The conditions of membership, as expressed in the constitution drawn up by the Chinese themselves, are as follows: 'Any one who desires to become a member of this Association must forsake idolatry and all bad habits and must prove himself to be a follower of Christ. He must bring references from one or more members. His name must be brought before the Society a week before he can be admitted, and he is received upon a vote of two-thirds of the members.' Eighty-seven have joined this society. Thus far but one has proved himself untrue. In most cases these converts have not been received into the Church till they have been in this Association instructed and tested about six months. Seventeen have united with the First Congregational Church in Oakland, and twenty-eight with the Bethany Church in this city. In connection with the schools in other parts of the State, about fifteen Chinese have given their teachers reason to believe that they have become sincere Christians, so that the total number of converts in connection with this mission is about one hundred and two."

The Congregationalists have not established a mission house, and do not support an American missionary, devoting his whole time to the study of the language and care of the work, but have established quite a number of evening schools for instructing the Chinese in the English language, after the plan adopted by the Presbyterian and Methodist Missions. These schools are doing a good work and producing happy results. Rev. William C. Pond, Pastor of the Bethany Church, has general supervision of these schools.

EPISCOPAL MISSION.

One of the principal workers in this mission work, and superintendent of the school connected with the Church of the Advent, Mr. William R. Wadsworth, makes this statement concerning its history:

"The Church in this diocese and in Nevada and Oregon are under great obligations to Rev. O. Gibson, a missionary of the Methodist Episcopal Church, who, in 1868, called upon the rectors of the several Churches in our city, San Francisco, and advised the opening of Chinese mission schools. The Church of the

Advent, Rev. H. D. Lathrop, D. D., Rector, was the first to enter the field, and the school then opened has been continued with zeal and vigor until now, not only on Sundays, but also one evening in the week. The Episcopal Church has now called a Chinese, who has been five years in Ohio and Pennsylvania, and has been admitted as a candidate for the ministry in the Central Diocese of Pennsylvania, under Bishop M. A. De Wolfe House, to work as a missionary among his own people in connection with the schools of Trinity and Advent, and possibly Grace Church, San Francisco."

THE METHODIST MISSION.

In June, 1868, the writer, who had been for ten years missionary to the Chinese in Foochow, China, was appointed missionary to the Chinese of the Pacific Coast. After a close examination of the whole field, in August, 1868, he issued a circular containing a statement of the case and proposing a plan of operations. We quote from the circular:

"Whatever may be our *theories* with regard to the migration of the Chinese to our shores, the *plain facts* are these:

"1st. We have already some sixty thousand of that race among us.

"2d. Every arrival from China increases the number.

"3d. The manifest tendency of the late Reciprocity Treaty between China and the United States, which has received the unanimous sanction of both Houses of Congress, and the approval of the President and his entire Cabinet, is to stimulate and increase immigration from China.

"Already, then, it is too late to inquire how we may shut out this incoming tide of Asiatics. The question of the hour is,—and it is an important one,—How may this strange element of our population be made to aid in the development of the resources of our country and to add to our national prosperity, while we, on our part, introduce *them* to our higher civilization and to our holier faith? Will not a system of education in the English language be an efficient means of accomplishing this desired result? As a knowledge of our language becomes common among them, may we not look for these results?

"1st. The Chinese will gradually lose their clannish proclivities, and more readily adopt our customs, our civilization, our country, and our religion.

"2d. This being accomplished to any considerable extent, the more respectable class of Chinese will, with their legitimate wives and children, begin to settle in this country as the land of their permanent adoption.

"3d. Being a thrifty, economical, industrious, and peaceful people, they will aid greatly in the development of our national resources, and add millions of dollars to the aggregate wealth of the State, which otherwise, as now, will be carefully shipped back to their native land.

"4th. The reports of those who return, and the correspondence of those who remain, together with the influence of civilization and Christianity in that land, will gradually arouse the stagnant mind of that vast people, till China shall gladly exchange her foolish superstitions and wicked idolatry for the pure virtues and holy faith of our heaven-born Christianity, and the higher civilization which always follows in her train.

"In a work of such magnitude and of such promise, every Church organization, every wise student of political economy, every lover of our country, every worshiper of God, will certainly feel an interest and be willing to aid its progress."

In the same month, August, 1868, in his report to the Annual Conference, he said: "I have found in all the State (outside of the Presbyterian mission of San Francisco) one Chinese Sunday-school only in successful operation, teaching the Chinese the English language. That school is in the Sixth Street Methodist Episcopal Church, Sacramento, and was organized in 1866 by three Christian women, Mrs. Carly, Mrs. Heacock, and Mrs. Sweetland, under the pastorate of Rev. M. C. Briggs, D. D. That school stands at the head of a system of Chinese Sunday-schools I hope to organize in many places on this Coast during the coming year." In December of the same year, 1868, he issued another circular, from which we quote:

"1. That the plan of operations, as indicated in the card and in the circular lately published, is a system of gratuitous or cheap education in the English language.

"2. That Sunday and evening schools in San Francisco, Sacramento, Stockton, and Santa Clara, in which about two hundred Chinamen are weekly learning to read and write our language, have already been organized.

"3. That our plan proposes a general system of such schools on all this Coast, wherever it is practicable to organize them.

"4. That we believe that these schools will be the means of introducing the Chinese to our best citizens, of acquainting them with the spirit and genius of our institutions, and leading them gradually to adopt our higher form of civilization and our purer faith.

"5. That we believe that these schools will tend to cultivate a healthy public sentiment in our own communities toward the Chinese, thus securing for that people among us a treatment more in harmony with the real spirit of our civilization than they now receive."

In the conference report on the Chinese work written by Rev. M. C. Briggs, D. D., August, 1869, it is said: "In August, 1868, our excellent brother, Rev. Otis Gibson, who had spent ten laborious years in the mission field of Foochow, China, came to us charged by the Missionary Board with the care and management of this great interest. Brother Gibson at once perceived that Christian effort among the Chinese, in order to be successful in the new conditions surrounding them, must mainly be put forth through the medium of the English language. He was further convinced that formal instruction would have to be given to adult Chinamen, for the most part, in Sabbath and evening schools. With a promptness and energy worthy of special commendation, he set about exploring the extended field, stirring up the zeal of the Churches, and organizing Sabbath and evening schools in every available place. Thus what had been demonstrated as practicable in a single instance was made a great and truly glorious work, marking the opening up of the most inviting opportunity ever offered to a Christian people to labor for the salvation of the heathen. By means of circulars, correspondence, and personal appeals from the pulpit and platform, Brother Gibson has succeeded in procuring the establishment of schools in San Francisco, Sacramento, Stockton, San Jose, Santa Clara, Grass Valley, Nevada, Marysville, and Santa Cruz; also one in Salem and two in Portland, Oregon. These schools are sustained by Churches of different denominations, to whose pulpits our missionary has been given the freest access. This movement, so full of promise and hope, is but the beginning of a work which appears destined to spread throughout our country. Heretofore we have aimed at the conversion of the heathen through the medium of their own tongue,—to us foreign and exceedingly difficult of acquisition,—and beside their own altars, with the associations of paganism unimpaired. Now, the preparatory work of translation having been extensively done, an unerring providence is sending them to our shores to be evangelized by the use of our own language beside Christian altars, and amid the associations of the Church of the living God. Never before did the Lord vouchsafe such an opportunity to the zeal and fidelity of his Church; and the interest which professed Christians, whether ministers or laymen, evince in it, is one of the most satisfactory tests of the quality of their religious life. It is the abiding conviction of your Committee, that every minister, every Sabbath-school teacher, every professed friend of Jesus, and every Church in its corporate capacity, should instantly awake to the urgency of this work of God divinely committed to our hands." So much about the inauguration of the system of Chinese schools for teaching the heathen our language and our religion.

In striking contrast, and in plain contradiction to the foregoing *facts* and *figures* will appear the statement of Rev. L. T. Townsend, D. D., professor in Boston Theological School, author of "Credo," "Lost Forever," "God-Man," etc.; who has lately published a pamphlet entitled "The Chinese Problem." In his preface he claims to have enjoyed, while on this Pacific Coast in 1875, "rare opportunities for gaining information," and to have "made the matters involved in this pamphlet objects of as critical study as the case would then allow." But unfortunately Dr. Townsend, *never having visited any of the Chinese* Missions in California, nor having made the acquaintance of a single missionary to the Chinese in this country, has written more eloquently than correctly, a chapter on Christian Missions among the Chinese in America. On page sixty-eight of his pamphlet, we read, "As early as 1852 or 1853, Rev. S. V. Blakeslee proposed to introduce the Chinese of California to the truths of the Scriptures by teaching them English, instead of teaching their teachers Chinese. The times not being ripe for such a move, efforts were abandoned, in the main, until 1870, when General C. H. Howard visited California, under the direction of the American Missionary Association, and established several schools upon essentially the same plan as that originated by Mr. Blakeslee. If we are not mistaken, this method is the one also employed in both the Baptist and Methodist mission schools."

Now, whatever it may be that Rev. S. V. Blakeslee proposed to introduce, the fact is, he introduced nothing—and as to the Baptists and Methodists employing the same plan or method as that originated by Mr. Blakeslee, and adopted by General C. H. Howard, the fact is, that the Methodists and Baptists, and the public generally, never heard of Mr. Blakeslee in connection with this plan till Dr. Townsend brought out his articles in *Zion's Herald*, 1875-76; and instead of the Methodists adopting General Howard's plans, General Howard himself adopted the plan already inaugurated and in successful operation in most of the Protestant Churches of the Pacific Slope, some two years before the advent of General Howard to this coast. We have no complaint to make just here and now against a Methodist divine who ignores his own Church as well as the Baptists and Presbyterians, and chooses to write the "Chinese Problem" from the stand-point of a single individual. But the Methodists, Presbyterians, and Baptists, would be grateful indeed, when receiving even a passing notice, if the facts should be examined before the statements are made. A mistake once set afloat upon the popular currents of the day, is difficult of correction.

On page thirty-five of that pamphlet, we regret to notice one or two more of that class of mistakes, that are so surprising to those who are acquainted with the facts. Mr. Townsend says: "Of the Presbyterian Mission-school of San Francisco, which does its teaching in the Cantonese dialect, a recent visitor says, 'The house was densely packed. I should say there were eight hundred Chinese, mostly young men, who invariably expressed interest in the services, which were conducted without sensational effort to excite wonder at the cost of solemnity. Printed hymns, part in English, part in Chinese hung on the walls. My eyes beheld with astonishment the earnestness displayed by these naturally undemonstrative Chinese as they applied themselves to their books.'" It is a pity that the author did not have time to call at the Presbyterian Mission House, where he would have learned at once that that mission, just like all others, does its preaching in the Canton dialect, and its school-teaching wholly in the English language; and he would also have learned that instead of eight hundred Chinese students in the school at any one session, the Mission House can not accommodate more than one hundred and fifty or two hundred scholars at any one time. Five or six hundred Chinese sometimes gather together in the English Churches at the anniversary of one of the schools, when the scholars of all the schools attend, but to say that eight hundred Chinese scholars were in attendance at one time at any regular Chinese mission-school is putting the case considerably stronger than the facts will warrant.

While traveling through the country, endeavoring to arouse the Churches to a sense of the responsibility to the heathen in their midst, the writer also gathered funds towards the erection of a central Mission House in San Francisco, and on Christmas-day, 1870, by the help of the Parent Missionary Society, of the Methodist Episcopal

Church, and the contributions received in California, he was permitted to dedicate to the cause of Christian Missions among the Chinese in America, the commodious and well-furnished Methodist Mission House, 916 Washington Street. The lot is fifty-six feet front on Washington Street, and one hundred and thirty-seven and a half feet deep, with a narrow street on each side, giving three fronts, and admirable facilities for light and ventilation. The Mission House is fifty-six by seventy feet, three stories above the basement. The basement brings in a monthly revenue of about sixty dollars. On the main floor are three school-rooms, nineteen by thirty-five feet, with folding-doors between, so that all can be thrown together whenever desirable. On the second floor are two fine school-rooms, with folding-doors between, now used on Sundays as a Chapel, also a tenement for the assistant missionary. The third floor of the building was designed and is used for a female department, which is managed and its current expenses largely met by the "Woman's Missionary Society" of the Methodist Episcopal Church on the Pacific Coast. On the other side of the building is a comfortable parsonage for the family of the superintendent, and also a number of pleasant rooms for rent, or for the accommodation of assistant teachers. The whole cost of this valuable property, including furnishing, has been about thirty-two thousand dollars; and all bills have been promptly paid when due. No debt has been incurred, and so no interest money has ever been paid. On the day of dedication, Rev. H. M. Scudder, D. D., made a short, spirited address, and said among other things:

"My sympathies are strong for this movement. I congratulate my Methodist brethren upon the success of this enterprise. I feel no envy, no jealousy; I care not for denominational lines; in this great work we are one. I especially congratulate Mr. Gibson, through whose labors and influence, Christian effort for the uplifting and saving of the heathen among us has been quickened into a new life, and directed into a new but practical channel in all the Protestant Churches of the Pacific Coast, and through whose push and energy and perseverance this beautiful and commodious Mission House has been erected. More especially so, as I understand that this building, standing as it does on a hill, can look out all over the city and into every man's face and say, 'I am an honest building, my bills are all paid.'"

The evening schools were at once opened, and have been continued ever since, increasing slowly but certainly in numbers and influence from year to year. The first year the average attendance was twenty-five; last year, eighty. The schools are opened in the evening because most of the Chinese are employed during the day, and the evening is the only time they can spare to attend school. The scholars are of all ages from eight to thirty-five years, and of all grades of intellect, from exceedingly stupid to exceedingly keen and intelligent. I have known a few of these scholars, by faithful, constant study in these evening schools for three or four years, to become quite as intelligent as thousands of white boys of the same age with far better advantages. The scholars of this Mission-school now occupy four pleasant school-rooms, employing five teachers. The teachers receive twenty-five dollars a month salary. The scholars are graded as far as possible into classes and uniform class-books are used. Of course, the primary classes are always the largest. The book used in the primary classes is an illustrated lesson book, entitled, "Jacobs's Reader," prepared expressly for the deaf and dumb. The more advanced classes study Arithmetic, geography, grammar, and history. Religious instruction is interspersed in all the lessons as far as practicable, and the school is always closed with Christian song and prayer. This is the only Chinese school in which the scholars are expected to pay tuition. The nominal sum of one dollar a month is charged, but it is left optional with the pupil whether to pay or not. The first year about two hundred and thirty dollars were received in this way; the last year four hundred and forty-six dollars. The following account of the Anniversary Exercises of this mission school, written by Miss Lizzie K. Pershing, of Pittsburg, will give the reader a general idea of the result, so far as education is concerned, not only of this school, but also of other mission schools, for they are all much alike in their processes and results:

"ANNIVERSARY EXERCISES.

"On last Wednesday evening, the Powell Street Methodist Episcopal Church was crowded on the occasion of the Fourth Anniversary of the Chinese Mission School, O. Gibson, Superintendent. The audience was composed principally of Chinamen with a sprinkling of Americans. At seven o'clock, the exercises were opened with prayer by Rev. E. Z. Simmons, of the Baptist Mission.

"The programme consisted of music, declamations, and original addresses, by the pupils of the school. There was no attempt at brilliancy, but we were strongly impressed with the appropriateness of the selections. The time and labor of the teachers had evidently not been devoted to getting up an exhibition; but each one who took part in the entertainment had learned something which would be of permanent benefit to him. The labor which must have been expended in committing to memory the speeches and dialogues, and acquiring so good a pronunciation of a foreign language, certainly speaks well for the zeal of the pupils and the patience of the teachers. Although, with one or two exceptions, the exercises were all good, we were especially pleased with the 'Conversation in History,' and the original addresses. The 'Conversation in History,' was by six young men. The first told us of the discovery of America; the second talked to the audience about the American Indians; the third told what he had learned of the early settlement in this country; the fourth spoke of the Revolutionary war; the fifth gave a few brief sketches of the heroes of the Revolution; the last recited a short account of the late war and the abolition of slavery. This *conversation* was not misnamed. The young men talked to us in an easy, conversational manner. The language of their sketches was simple, and they evidently understood what they were talking about. We are sure that they are all prepared to converse intelligently on the main points in the history of the country which they have made their temporary home.

"The original addresses were four in number, and were, Mr. Gibson assured us, written by the young men who delivered them. The thoughts were entirely their own; he had merely made some correction in grammatical construction, as all our teachers do for their English pupils. No candid mind could doubt the truthfulness of this statement; for, although the addresses contained many good things and gave evidence of careful study and earnest thought, the majority of the ideas were unmistakably Chinese. Lee Tong Hay gave an interesting sketch of his life and first impressions of California. Chow Loke Chee treated us to some good thoughts upon the theme, 'The Gospel, the Hope of China.' Chan Pak Kwai told of some things in this country which have greatly interested him; such as the exclusive use of machinery, the free school system, the good and just laws (which he quaintly remarked, he 'should like very much if they were only *executed* according to their true meaning'), and best of all the glorious religion of Jesus Christ.

"Ma See spoke of some things in this country which he did not like. In a modest way he struck some hard blows at the evils which are permitted to exist here. Some of the officers of the law might have listened with profit to a few of his remarks. We did not feel our usual pride in our country and government, as we heard him tell how he had been puzzled at finding here some things whose existence in a civilized, Christian land may well be perplexing to a heathen mind. The feature of the evening was a Chinese hymn, sung by the author, Hok Han, to a Chinese tune. The musician first played his tune on the flute, and then sang to an organ accompaniment by George Howe. The tune seemed somewhat 'peculiar' to the ear of an 'outside barbarian,' but it was exceedingly well executed, and the feeling with which it was sung and the gracefulness of the few, evidently involuntary, gestures was charming, and it won a hearty encore. At the conclusion of the entertainment, Rev. O. Gibson, the efficient superintendent of the school, made a few appropriate remarks, after which, Rev. Dr. Loomis, of the Presbyterian Mission, offered an earnest prayer. The Doxology was then sung and the audience dismissed with the benediction."

This mission has also a school in San Jose, with an average attendance of fifteen, and one of about the same average attendance in the Chapel, 620 Jackson Street, San Francisco, supported and conducted by Mr. Stowe. The day school at Sacramento, attendance about twenty, has been discontinued for the want of funds. The Girls' Boarding-school of this Mission numbers twenty-four. The total average attendance upon all the secular schools of this Mission is about one hundred and forty, average attendance at the Sunday-schools about two hundred. These Chinese schools, in all the Missions and Churches, are proving to be powerful agencies in molding the changing civilization of the Chinese in America. A large majority of the Chinese who have embraced the Christian religion have been developed in these schools. And, although the scholars do not all become avowed Christians, yet they nearly all lose faith in their idols, and in theory embrace the doctrine of one true and living God, the Creator and preserver of all things.

The following is a quotation from an original address in the English language by a young man of this latter class, named Ma See:

"To my mind it is very evident that no one has any right to drive the Chinese from this country; nor any right to prevent the Chinese from still coming here, if they wish to come. If this world was created by the one universal

God; if it belongs to God; if men are all created equal; if all men come from one family; if these things be so, *and they are so*, then the Chinese, of course, have the same right to come to this land, and to occupy this land, that the people of any other nation have. For America is not given to Americans alone, China not to the Chinese alone, England not to the English; but all these countries are given to one universal race of man, which is sent here below to live. Therefore, no white, no black, no Irish, no Chinese is excepted; but every one of Adam's sons under the mission of God has a natural right to tread the soil of any part of this world, and especially of these United States of America."

The following is from an original address of Chan Pak Kwai, an active Chinese Christian at the anniversary of the school:

"I like the laws of this country because they give equal rights to all men, great and small, rich and poor, white or black. I like these laws if only they were executed according to their true meaning. . . . Races and nations differ according to their kind and degree of civilization. The principal element of a true civilization is a Christian education. . . . But of the many good things I have found in America I value the Christian religion most of all. . . . And the most precious thing in the Christian religion is this, 'That God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.' St. Paul says, 'For the earnest expectation of the creature waiteth for the manifestation of the sons of God.' Did Paul know one thousand eight hundred years ago that we Chinamen would to-day be *waiting* for the sons of God to *manifest* to us the doctrine and spirit of Jesus the great Savior; waiting for the sons of God to make known to us, to proclaim to us, to manifest, to *example* before us, the glorious Gospel of the Son of God? Now, I am happy, knowing that 'Jesus died for me, even for me.'"

Although large numbers of Chinese attend these evening and Sunday-schools, and many of them make commendable progress; yet compared with the whole population, the number is exceedingly small. And one discouraging feature in regard to those who do attend is the fact that just as fast as these boys and young men acquire a sufficient knowledge of our language to make themselves readily understood in common conversation, they are at once removed from school and placed in business. As yet none of the scholars have developed a thirst for a higher education. Fung Noi, of the Presbyterian Mission, advanced further in this direction than any other Chinese scholar of the Pacific Coast. He advanced eagerly until he commenced the study of algebra, philosophy, and chemistry, when he gave up the pursuit, and is now wholly absorbed in Chinese commercial transactions.

There is, however, this satisfaction, that in the slow, constant friction of the two civilizations, every little helps. The little smattering of the English language which these scholars acquire opens up in their minds a door through which new forms of thought and expression, new ideas are constantly entering; and these new ideas are slowly, silently, but none the less surely, changing and molding the civilization of the heathen among us. The total average attendance upon all the Chinese Sunday-schools of the Pacific Coast, including the Presbyterians, Methodists, Baptists, Congregationalists, and Episcopalians, is about one thousand, and the average attendance upon the evening-schools during the week is about seven hundred and fifty, but the attendance of many is so irregular and uncertain that this average attendance will involve a total roll-call of about three thousand. Mr. Pond's statistics of the Congregational schools give a roll-call six times the average attendance, but probably he included every transient scholar and visitor.

I do not attach much value to great numbers of transient scholars, and would rather find my estimate of average attendance and roll-call too small than too large. The scholars of these schools are scattered all over the Pacific Coast, and everywhere carry with them pleasing memories of the Christian man or woman who first taught them to speak our language. Thus good seeds are being sown upon the minds of this generation, which will doubtless bring forth a harvest of fruitage in the next.

The regular Sunday services of the Methodist Mission at the Mission House are a Bible and catechism-class in the English language at eleven o'clock, A. M; preaching services in the Chinese language at twelve M, attendance from forty-five to seventy; Girls' Bible-class at two P. M., attendance twenty-five; general Sunday-school at six P. M., attendance eighty; general class-meeting at eight P. M., attendance twenty to thirty. Besides the Sunday services and the Wednesday evening prayer-meeting, Miss Templeton conducts a Tuesday evening prayer-meeting with the girls of the Asylum; and Mrs. Gibson conducts a Thursday class and prayer-meeting with Chinese women not connected with the Asylum.

In this mission forty-four Chinese have professed the Christian faith, have been baptized and received into the Methodist Church, of which number fifteen have been women or girls in the Asylum. Of these Christian women seven are now legally married, all but one to Christian Chinamen, thus forming, in a small way, a pattern and nucleus of the *Christian home* among the Chinese.

The first Quarterly Conference of this mission Church was held December 25, 1875. Quarterly Love-feasts had been held for more than a year previous. These Love-feasts have been seasons of unusual interest. As many as forty have testified in an intelligent and feeling manner of the grace of God in their salvation; and about the same number have joined in the communion. Between the testimonies given, the Chinese Christians break out in appropriate songs and hymns, sometimes in the Chinese language, and sometimes in the English. Occasionally one is overcome with emotion, and breaks down with weeping and tears, while trying to tell what the Savior has done for his or her poor soul. Christian visitors not understanding a word of the testimonies given, often enter into the spirit of the meeting, and express themselves as interested and profited by the services. There are at present ten enrolled inquirers or probationers connected with this mission. Outside of the mission proper a number of individual Chinamen have been baptized and received into the Methodist Churches of the Coast, that have never been reported to the mission. Rev. J. B. Hill baptized one; Rev. J. L. Burchard, Marysville, one; Rev. M. C. Briggs, D. D., Sacramento, one; Rev. F. F. Jewell, D. D., two. Other instances have occurred where the names are now forgotten, and the same is true of other denominations. The number of such baptisms in all the Churches is probably not less than twenty.

Besides these services in the Mission House, this mission daily (except Saturdays) opens the Chapel, 620 Jackson Street, for preaching in the Chinese language to the passing crowds who are willing to enter. This is the only mission which has been able to secure a chapel preaching-place in Chinatown proper. This chapel "Foke Yam Tong"—"The Gospel Temple"—is now well known to the Chinese population as the place where any day at two o'clock P. M. they can hear about the Jesus religion. Here, annually, for the last four years, many thousands of Chinese have heard something about the Gospel of Christ; and we can but hope and believe that some of this good seed has fallen upon good ground and will, in God's own time, bring forth fruit, "some thirty, some sixty, and some one hundred fold."

The mission also conducts a Sunday-school in this chapel, all in the Chinese language, Lau Hok Han, the Chinese preacher being the superintendent. The average attendance is about forty. The Testament and hymn-book are the only books used.

Besides the denominational Christian work of the various Churches, there is a "Chinese Young Men's Christian Association," embracing all the members of Presbyterian, Methodist and Baptist Churches, and all their friends whom they can induce to join. Each Church or Mission has its branch, and joined together they form the one association, having its officers from the different Churches, the office of President rotating among the branch associations. Mr. Lee Tong Hay, who, as President of the Chinese Young Men's Christian Association, signed the memorial to President Grant, is a valuable member of the Methodist Church. This association is organized upon the same plan with such associations among Americans, having both "active and associate" members, and gathering them from all denominations. Any Chinaman of good moral character, willing to forsake idolatry, and desiring to associate with Christians, may become an associate member, having all the privileges of other members, except the right to vote. Rev. Dr. Loomis says of it: "This association continues to maintain a vigorous life. It has members and branch associations widely scattered over the country. Their Constitution contains a very good creed, and their rules are wholesome and well enforced. Their rooms are a pleasant resort, and at least three times each week resound with the voices of devout praise and earnest supplication. During the holidays they hold meetings in rotation with the brethren of the different missions, and also go out upon the streets to sing and exhort.

SUMMARY, MAY, 1876.

Total average attendance upon all the Mission evening schools for Chinese (about),	750
Total Roll Call (about),	2,500
In Sunday-schools (average),	1,000
Roll Call,	3,000

TOTAL NUMBER OF CHINESE CHRISTIANS BAPTIZED IN AMERICA.

Presbyterian Mission,	80
Presbyterian Churches,	46
Methodist Mission,	44
Methodist Churches,	5
Congregational Churches,	45
Baptist Mission (San Francisco),	15
Baptist Mission (Oregon),	15
Episcopalian Churches,	1
Scattering (not reported),	20
Probationers or Catechumens,	100

For every professing Chinese Christian we may safely reckon as many as ten or fifteen more Chinamen, who from the same influences have been led to renounce and despise idolatry and in theory, at least, embrace the Christian doctrine of one God, the Father of all. The number of such results of missionary labor, can not be less than four or five thousand.

CHAPTER IX.

MISSIONARY WORK AMONG THE CHINESE WOMEN IN CALIFORNIA.

TO any one personally acquainted with the facts of the case, or to any one who has read the chapter of this book on the condition and character of Chinese women in this country, it needs not be said that Christian effort for their salvation, from any human stand-point, presents a herculean and almost hopeless task. And, indeed, for many long and weary years nothing at all was undertaken for their welfare. The Churches which had entered this mission-field confined their labors exclusively to the men and boys. There were but few respectable Chinese women in the country, and these, according to Chinese custom, were kept secluded, beyond the reach of schools or chapels, or pastoral visits of the missionary. The Chinese courtesans did not desire any instruction; but if they should desire it, their wicked masters would never consent that they should be instructed. Even if allowed to receive instruction, and still be kept in their hopeless misery and vile bondage, the instruction itself would seem a pitiful mockery. So Christianity gathered up her skirts and passed by "on the other side."

It was left for the Methodist Mission to inaugurate a Christian work among these Chinese women, which has brought that mission prominently before the public in every discussion of this constant "Chinese Problem."

The writer maintained that no missionary work among a heathen people which should ignore or neglect the women of the population, could expect permanent prosperity. That to neglect the women in the ministrations of the Gospel to the Chinese would only tend to strengthen them in their heathen ideas that women have no souls and no personal rights in themselves, outside the will of their parents, husbands, or masters. Something must be done; but just what to do, and how to do it were tough questions. One or two Chinese women had already escaped from their cruel servitude, and through the kind offices of Mr. Loomis, of the Presbyterian Mission, had found an asylum in the *Home* of the "San Francisco Ladies' Protective and Relief Society." In 1869–70 Mrs. Cole made some visits among these women in their rooms and tenements, and reported that there probably were others who would like to escape, if they knew how to get away, or where to go.

With these general principles, and these particular facts, as a guide, the writer determined to connect a "Female Department" with the mission work of which he had charge. In July, 1870, a circular and plan of the proposed Methodist Mission House was published, in which it said, "The third floor is designed for a Female Department," and the following appeal was made to the Methodist women on the Pacific Coast:

"In California, Oregon and Nevada we have a large heathen population. They are our neighbors. They live in our cities and towns; some of them work on our farms and in our factories, and as servants are members of our families. Surely the duty is ours, in obedience to the command of our Divine Savior, to endeavor to bring these heathen, providentially in our midst, to the saving knowledge of Christ. Among these heathen people are many women, and the number is constantly increasing. They live here practicing all their idolatrous customs. They die here, and are buried as the brute that perisheth.

"A society called the 'Women's Missionary Society of the Methodist Episcopal Church on the Pacific Coast,' was organized August, 1871, in San Francisco, having for its especial object, the elevation and salvation of heathen women on this coast. And we now take this means to urge upon all the Methodist women on the western slope of the continent to join with us in this arduous work, by forming branch societies. Situated as we are, on the western confines of our country, separated only by the ocean from the vast heathen hordes of Asia, it is a matter of self-preservation (if we do not have any higher motive) that we endeavor to Christianize this foreign element that is being brought in our midst. None can do this work so well as we, and if we neglect it what fearful consequences will ensue, both to us and to our children after us, are beyond the bounds of the most vivid imagination.

"Will you then, sisters of the Church, aid us in this work? Not only for self-preservation, but for the higher and holier reason that Christ has commanded that the Gospel be preached to all nations.

"(Signed) Mrs. E. M. Phillips, Pres.
" F. A. Morrill, Rec. Sec'y.
" M. E. M'Lean, Cor. Sec'y."

The building was completed and formally opened December 25, 1870. But the four fine rooms designed for a "Female Department" lay idle and unoccupied for nearly a year. In the mean time, the "Women's Missionary Society" undertook a day-school for girls, but the effort was not a success. The little girls did not care to come, and the older ones cared still less. The mothers did not encourage them to attend. The teacher was obliged to go out, and bring the girls to school in the morning; often compelled to wait for them to eat breakfast, dress, etc., and then she must go home with them again at the close of the school. Miss Williams was the faithful and devoted teacher of this school. It was an experiment, but it was not encouraging.

October 20, 1871, a note was sent by Captain A. Clark, of the Police Station, asking the writer to call at the station to see a Chinese woman, who refused to talk with Chinamen, but intimated that she wished to see a missionary, or "Jesus man." He answered the call, and found a poor wretched, stupid, forlorn looking woman—an apology for a human being, who gave her name as Jin Ho, and simply said, "Do n't take me back to Jackson Street." The poor thing had escaped from a vile den on Jackson Street, leaving all her tinseled jewelry and gay trappings behind her; had run some six or seven blocks down to the foot of the street, and had deliberately thrown herself into the cold waters of the bay, choosing rather a watery grave than longer to endure her life of slavery, shame, and sorrow; desiring thus to end a pilgrimage upon which no ray of light ever shone, no star of hope ever beamed. A colored man with a long boat hook rescued her from drowning, and a policeman brought her to the station.

After a few minutes' conversation with the writer she desired to be taken to the Mission House. While on the way she frequently murmured in Chinese, "Don't take me to Jackson Street," "Don't take me to Jackson Street." In six months from that time "Jin Ho" was so changed and improved that those who saw her at the Police Station did not recognize her. She remained about a year in the asylum, then did service in a Christian family, professed faith in the religion of Jesus, was baptized and received into the Methodist Church, and afterward married a Mr. Jee Foke, a good substantial Chinaman, a member of the Congregational Church, with whom she is now living in peace and comfort, with none to molest nor make afraid. She is now clothed and in her right mind, and enjoys a good hope of *eternal life* through Jesus Christ our Lord. Such *was* Jin Ho; and such *is* Jin Ho *now*, the first Chinese woman that sought refuge in the Asylum of the Methodist Mission.

Jin Ho was the representative of a class. Others soon followed, and it was found necessary to secure the appointment of a lady missionary whose whole time should be devoted to teaching and developing in every way these poor waifs upon the bosom of society. Miss Laura S. Templeton, of Sacramento, was selected for this important work, and commenced her labors in January, 1873. She has proved to be the right person in the right place.

The report, September, 1874, says:

"At the beginning of the conference year there were fourteen women and girls in the Asylum. Of these two have married Christian Chinaman. The close of the year finds eighteen in the Asylum. Three or four of these profess faith in Christ, give evidence of a change of heart and life, and are candidates for Christian baptism. They all attend school, taught by Miss Laura S. Templeton, an experienced and efficient teacher, and an earnest and devoted Christian worker. The girls read, write, and study each forenoon. The afternoon is devoted to sewing and fancy work, the proceeds of which clothe the women and meet the incidental expenses of the school, such as books, paper, etc. Most of the girls are ambitious to learn and have made considerable progress in their studies. Two have been baptized, and we trust are earnest followers of Jesus."

The ladies closed their report of that year with this touching and eloquent appeal:

"It does seem that safety for our own children and succeeding generations would prompt us to endeavor to elevate and Christianize the heathen among us. And of all the darkened and enslaved ones, the Chinese woman's fate seems the most pitiful. Kidnaped when perhaps mere children; sold into a strange country; brutally treated; with nothing to look forward to but to be cast into the street to die, when health fails, which is almost sure to happen in a few years; beaten and abused, they often seek refuge in suicide. Shall not the members of our Church show to these poor creatures that the love of Jesus constrains them to seek the oppressed and downtrodden, to lead them to him who asked not what were our former sins, but whose conditions were, 'Sin no more?'"

So many of these women and girls escaped from their servitude and found refuge in the Asylum, that the Chinese women traders, the "Hip Yee Tong Society" became alarmed, and used all their skill and devilish cunning and moneyed power to thwart the designs of the mission. They used every possible care and watchfulness that no woman should escape. They reported false and fearful stories to the poor ignorant women and girls regarding the mission and the treatment the girls there received. As soon as a poor thing had fairly escaped their clutches and found safety in the mission, these wolves have sent their emissaries, day after day, in sheep's clothing, claiming to be brothers, cousins, or particular friends of the fugitive girl, and asking an interview of only a few minutes. If the interview was granted, these villains would use every art possible to them in the range of persuasion and promises to induce the woman to return. If promises failed, then threats and superstitious imprecations would be used, frightening the ignorant women to tears.

If the woman refused to go with them, or if these miscreants were denied an interview with her, they have frequently secured the services of "shyster lawyers," seven times meaner than themselves, and through them procured a writ of *habeas corpus* upon Mr. Gibson, or some of the lady managers of the Asylum, or upon Miss Templeton, the teacher of the school, for the immediate production of the woman in Court. *Nine* times during the last five years has this trick been played, each and every time by the women-traders, in efforts to get possession of the women for the purpose of selling them into the country beyond the hope of escape.

These Chinese villains, and more villainous whites, have taken advantage of the sacred right of *habeas corpus*, and by false swearing have deceived and prostituted our courts of justice to become aids and abettors to this abominable traffic.

The writer has often freely expressed his opinion of these contemptible lawyers and mock court performances, and on one occasion was openly reprimanded in court session by the Judge on the bench, for remarks which the judge had heard that Mr. Gibson had made in his own house. The morning paper thus commented upon the affair:

"SHREWD CELESTIALS.

"THEY SET THE MACHINERY OF THE LAW IN MOTION AND GAIN THEIR INFAMOUS POINT.

"Upon the arrival of the China steamer *Colorado* on Monday, the police officer boarded her and took into custody eight Chinese women supposed to have been imported for immoral purposes. The women were taken before the Police Court, where six of them testified that they had come here of their own free will, to meet their husbands and live with them. They were allowed to go their ways.

"THE DAMSELS IN DURESS.

"The remaining two said that they had been purchased at Hankow by a Chinese slave importer, for two hundred dollars each, and were under a contract with him to serve three years as prostitutes in this country. They were sent to the Chinese Mission House on Washington Street for safe keeping. The procurer went to a lawyer, and induced him to sue out a writ of *habeas corpus* for the possession of the women. On the following day two deputy sheriffs invaded the Mission House and poked the writ under the nose of the Rev. Dr. Gibson, who has charge of the institution. The reverend gentleman was filled with righteous indignation, and expressed his opinion in forcible terms. His language was reported to Judge Morrison, who reprimanded him when the case came up in court.

"THEIR LOVERS TO THE RESCUE.

"During the hearing on the writ a Chinese procurer, named Ah Po, testified that one of the detained damsels was his wife. Another Chinaman appeared and testified that the other woman was sent out here by his mother to become his wife, and that he yearned to marry her and be happy. He procured a letter from his mamma to substantiate what he said, and proceeded to read it to the Judge, who was visibly impressed with the tender sentiments expressed therein, although he had some difficulty in comprehending the dialect. The women were then placed upon the stand. They corroborated the statements of the men so faithfully as to leave no doubt that they had been carefully instructed.

"THE HAPPY RESULT.

"Under this showing the Judge was compelled to set them at liberty. Mr. Gibson suggested that they be sent to the Magdalen Asylum, but Judge Morrison said he had not the power to commit them to that institution. The sweet Tartarian maids were given over to the lovers they had braved the seas to meet, and in ten minutes they were safely ensconced in a Chinatown den of infamy."

On one occasion, having been called to the court-room to answer a writ of *habeas corpus*, while passing through the room in open court, a tall, hard-looking man, a stranger, about fifty years of age, stopped Mr. Gibson in the middle of the floor, when the following colloquy took place:

Stranger (in low fierce tones). "What is your name?"

Answer. "Gibson. What is yours?"

Stranger. "Quint. I hear you have some things to say to me about these Chinese cases."

Answer. "Yes; but outside the court-room is the proper place for me to talk with you."

Stranger. "*I'll teach you, Gibson, to be careful what you say about courts and lawyers.*"

Answer. "*And I'll teach you that Gibson will say what he pleases without asking you. Do your best.*"

Mr. Quint was the lawyer for the Chinese women-traders, and probably at his instigation the Judge had reprimanded the writer for his strictures upon our lawyers and court processes. The same Quint is a strong Anti-Chinese man now! In every case of *habeas corpus* except one, the women have requested permission to return to the Mission and have been so returned. In the case of two girls, taken directly by the police from the steamer to the Mission, and brought into court by writ of *habeas corpus*, and immediate arrest the same afternoon, the girls requested to follow the China woman who had brought them across the ocean.

As soon as Judge Morrison came to understand the audacious game these heathen were playing he declined so far as possible to issue writs, and more than once has severely reprimanded the lawyers who have aided in thus prostituting his court.

These Chinese villains have been persistent. When all other measures have failed, then some Chinese women have been hired to come to the Mission, claiming to have been greatly abused, and asking to be admitted to the Asylum, simply for the purpose of influencing the women to leave. In most cases the deceivers have exposed themselves. In cases of suspicion the suspected woman has been provided with a room, out of the sight and hearing of the Asylum girls, and one day of solitude has convinced her that she had better go back to her den.

But in spite of all these obstacles in their path, these poor women and girls have been constantly finding their way by some means or other to the Mission. During the last three years, seldom less than twenty, and some of the time as many as twenty-six have been inmates of the institution, boarded, clothed and schooled by the "Women's Missionary Society of the Methodist Episcopal Church of the Pacific Coast." Seventy-five different women have shared for a longer or shorter time the privileges of the Asylum. Ten, at their own request, have been sent back to China. Fifteen have become professed Christians, have been baptized and received into the Methodist Episcopal Church. Seventeen have been married; seven of which number are married to Chinese Christian men, and live in their own Christian homes. A few have gone out to take care of themselves by sewing, etc. Twenty-two are now in the Asylum, a number of whom are inquirers or probationers in the Church, though not yet baptized. During the last three years quite a number of Chinamen, who have formed an attachment to some girl whom they have been visiting, have either purchased her of the old woman, her mistress, or from her master, or, if unable to pay the sum required, have induced the girl to run away, and have brought her to the Mission, wishing to keep her here a few weeks or months, and then marry her out, covered with the protection which the Mission tries to extend to all those who have been its inmates.

These cases became so numerous and troublesome that the managers found it necessary to make some strict regulations. And now for all such cases, the conditions of admittance are as follows: A written agreement, signed by both the man and the woman, fixing the time of remaining to at least one year; binding the man to furnish necessary and comfortable clothing for the woman, and at the end of the year, if the woman still wishes to follow him, he shall pay the "Women's Missionary Society" sixty dollars, or five dollars per month, for the board and instruction of the girl, and shall also procure a license and become married according to the laws of the State. There have been some ten or fifteen cases of this kind, and every year the number increases.

But to the poor woman or girl who comes as Jin Ho did, to escape a life of shame and sorrow, the doors of this Asylum are always open. One or two instances may be interesting to the general reader. About midnight one Sunday in December, 1872, when all in the Mission House had retired except the writer, the door-bell rang violently. The door was opened and a Chinese girl in dirty, ragged clothes rushed hurriedly in and closed the door quickly behind her as though fearful of pursuit. She immediately started to run up-stairs. I stopped her and inquired what she wanted? She replied in Chinese, "I want to go to the school for Chinese girls,—my mother whips me all the time, and I have run away from her,—let me go to the school before they catch me." She showed her arms, all black and blue from the beatings received from her so-called mother. Sing Kum has now been in the mission about three years and a half. Her mistress made desperate efforts to get her away, but only succeeded in getting herself fined one hundred dollars for beating the girl. Sing Kum has learned to speak, read, and write the English language quite correctly; has made some progress in arithmetic, geography, grammar, and history; is learning to read and write her own native language, and, best of all, she has learned the story of Jesus and his love, manifesting a change of heart and life and devotion to Christ worthy of imitation. She is already employed as assistant teacher to teach the new beginners the first lessons of our language, and is developing rare adaptation for the work. We hope and trust she may be the honored instrument of doing much good among her poor country-women in America.

Little Yoke Yeen is another instance, but of somewhat different circumstances. She came to the Mission August 1, 1874. She came alone, though only ten years of age, and was so small that she could not reach to ring the bell. Fortunately for her, some kind-hearted white boy saw her difficulty and rang the bell for her, and so she was safely inside before her master came. She did not at first complain of abuse; but simply said she wanted to go to school. She had no father, no mother, no brother, nor sister, in all this land. Her master had bought her in China and brought her to this country some two years previous. She was a servant now, but her master was the owner of two or three houses of prostitution, and intended to put her into one as soon as she was a little older. She had learned about the mission-school for Chinese girls, while standing with her mistress and other Chinese women looking at the procession of July Fourth. One of the women had pointed out the house to the others, and little Yoke Yeen took notice and determined to escape and ask admission. She was so young and bright and interesting that her advent made quite an excitement at the Mission House. But in a few hours her master came in great anger and excitement. He was told that he might see her and *persuade* her to go back with him if he could; but, that he would not be allowed to use any force or authority over her. If she chose to remain she should do so. He saw her and persuaded and promised her jewelry, candies, and silks, and biggest thing of all, a rich husband, the owner of a big store. But little Yoke Yeen was proof against all his promises and persuasions. She clung closely to the friends in the mission, and answered firmly, "No, I do not want to go back with you; I want to stay here." The man went away in a rage, threatening that he would get her back if it cost him a thousand dollars. But the ladies took her down to the Probate Court, and, after Judge Myrick had heard the whole story, he very promptly appointed the missionary teacher of the girls' school, Miss Laura S. Templeton, legal guardian and mother of the little one. Since then the master has made no further trouble. Miss Templeton, though still a young lady, has a family of nine young Chinese girls, over whom the law has placed her as guardian mother.

Little Yoke Yeen is now the pet and pride of all the girls in the school, behaves well, is improving finely, and gives promise of making a useful and happy woman. She now tells that her mistress used often to bind her fingers tightly crossed between chopsticks and pinch the inside of her cheeks to punish her.

On the 8th of August, 1875, a police officer brought a girl (Ah Fook), nineteen years of age, to the Mission House. She had been in this country four years. She was beaten by her master and mistress, while a quilt was thrown over her head to stifle her cries; but a policeman heard the blows and suppressed screams, rescued the girl, and took her to the station house; whence she was brought to the Asylum. Her arms; cheeks, and head were badly bruised, and when asked on her arrival, what she wanted, she answered: "I want to die."

When she was washed, and dressed in clean clothing, she proved to be a good-looking, bright girl. Four days afterward a friend of her master procured a writ of *habeas corpus*, and had Ah Fook taken before the judge of the Fourth District Court, who, after hearing her story, had her returned to the Mission House, where she said she wished to go and stay till she died. June 25, 1876, this same Ah Fook, having given evidence of Christian faith and life, was baptized and received into full membership in the Church. She now enjoys this life and a good hope of eternal life in heaven. Mrs. E. C. Gibson has had the general management and chief responsibility in this Woman's work, and to her, more perhaps than to any other single human instrumentality, is the very gratifying success of this department of the work attributable.

As already stated, this society was peculiarly fortunate in the selection of a missionary, Miss Laura S. Templeton. And the constant devotion, faith, and zeal of the officers and managers of this society, composed of such ladies as Mrs. C. Goodall,* Mrs. R. M'Elroy, Mrs. J. R. Sims, Mrs. J. T. M'Lean, Mrs. E. Burke, and others of the same class of choice spirits, have been prime factors in all the anxieties, toils, and responsibilities which, by the blessing of Almighty God, have produced the results now chronicled.

The following is Sing Kum's story of her life, written by herself, and published by request in the *California Advocate*.

"LETTER BY A CHINESE GIRL.

"*Miss B*,—You ask me to write about my life. I can not write very well, but will do the best I can.

"I was born in Sin Lam, China, seventeen years ago. My father was a weaver and my mother had small feet. I had a sister and brother younger than myself. My father was an industrious man, but we were very poor. My feet were never bound; I am thankful they were not. My father sold me when I was about seven years old; my mother cried. I was afraid, and ran under the bed to hide. My father came to see me once and brought me some fruit; but my mistress told me to say that he was not my father. I did so, but afterward I felt very sorry. He seemed very sad, and when he went away he gave me a few cash, and wished me prosperity. That was the last time I saw him. I was sold four times. I came to California about five years ago. My last mistress was very cruel to me; she used to whip me, pull my hair, and pinch the inside of my cheeks. A friend of mine told me of this place, and at night I ran away. My friend pointed out the house. I was very much afraid while I was coming up the street; the dogs barked, and I was afraid my mistress was coming after me. I rang the bell twice, and when the door was opened I ran in quickly. I thank God that he led me to this place. I have now been here nearly three years. I am very happy, for I do not have those troubles which I had before. I have kind friends, but most of all, I am thankful that Jesus died to save me. God has given me the Bible to read, which teaches me that 'Straight is the gate and narrow is the way that leadeth unto life.' I was very bad before I came here. I used to gamble, lie, and steal. Now I love Jesus, and by God's help I will try to be obedient, and do those things which will please him.

"Yours, truly, SING KUM.

"SAN FRANCISCO, January 4, 1876."

As we have already seen, Mrs. H. C. Cole opened a day-school in Chinatown for Chinese girls and boys, in May, 1869, and continued to the time of her death, January 1, 1876. The Presbyterian women soon followed the example of their Methodist sisters, and in April, 1873, organized a Woman's Missionary Society for the express purpose of doing missionary work among the poor heathen women in our midst.

In March, 1874, they opened a "Home" on the same general plan as that already in successful operation in the Methodist mission, in which *thirty* different women have found refuge for a longer or shorter time, three of whom have been returned to China, and five have been married. There are ten now in the "Home."

Mrs. Condit, of this mission, and Miss Cummings, the teacher, have done a deal of hard work and very disagreeable labor in visiting among these women in their rooms and tenements, and, through a Chinese woman as interpreter, have conversed much with the women about their present condition and future hopes, and have tried to tell them something of Jesus and heaven.

CHAPTER X.

ANTAGONISMS—1855 AND 1856.

IN the early days of its history every body came to California to hunt for gold. The Chinese heard wonderful tales from ship-captains and sailors about the rich mines of gold and silver on this coast waiting to enrich the first comer. They readily caught the fever, and came to try their luck in digging for the precious metals. Like all other people they only came with the intention of finding a fortune and returning to their native land to enjoy it. People from the North and from the South, from the East and the West, of our own land, and people from Europe came with precisely the same intentions. The outcome, so far as the realization of their original intentions is concerned, has been about the same, on an average, with the Chinese as with other people. The Chinese gave the name of "The Golden Mountains" to California, including in that name, the whole Pacific Coast of the United States, and by that name California is still known among the Chinese.

At first the Chinamen were well received in California. At that time there was no Burlinggame Special Treaty, and yet nobody questioned the right of the Chinese to come to the United States without special treaty stipulations. They were a novelty, a wonder, and a study, to which peculiar interest was attached. Their coming to this country was regarded as the opening up of intercourse and commercial relations between our country and the Orient, which, in the near future, would be of incalculable benefit both to them and to us; a benefit to us, by bringing within our reach a large share of the commerce of Asia—a commerce which has always enriched the nations that have controlled it; and a benefit to them by bringing them in contact with a higher and better civilization than their own, and thus infusing new ideas and new life into the sluggish thought of the nation, and energizing and giving new direction to the stereotyped industries of the land. They were received by our leading citizens with marked consideration. Governor Burnett sent them a special address of welcome. In the grand jubilee and procession on the occasion of the admission of the State of California into the Union, the Chinese, by special invitation, took a part. In the Fourth of July procession, 1852, the Chinese also formed a prominent part. Their display of numerous fanciful flags and banners of the finest workmanship of their people was the occasion of much favorable comment.

In January, 1853, at the conclusion of a lecture on China, delivered in San Francisco by Rev. Mr. Speer, the Hon. H. H. Haight offered a set of resolutions, which were unanimously adopted by a large and influential meeting:

"*Resolved*, That the present position of the Oriental nations is fraught with the most profound interest to the Christian world, and that we, as citizens of California, placed by the wonderful leadings of Providence so immediately in contact with one of the most ancient, intelligent, and populous of these nations, hail with peculiar satisfaction the 'signs of the times;' and that we feel an imperative obligation to employ our money, our influence, and utmost effort for the welfare of that vast portion of the human family—*our elder brethern*—the people of China.

"*Resolved*, That we regard with pleasure the presence of great numbers of these people among us, as affording the best opportunity of doing them good, and through them, of exerting our influence upon their native land."

But in a little while antagonisms arose. The Chinaman's style of living was found to be less artificial and costly, more primitive and simple, and cheaper than the white man's style, and so he could afford to work a little cheaper than the white man.

"The Annals of San Francisco," written in 1854, says:

"In short, there is a strong feeling, prejudice it may be, existing in California against all Chinamen, and they are nicknamed, cuffed about, and treated very unceremoniously by every other class. Yet they are generally quiet and industrious members of society, charitable among themselves, *not given to intemperance, and the rude vices which drink induces.*"

The white man demanded four and five dollars a day for unskilled labor. The Chinaman was willing to work for half that pay. This was the Chinaman's sin. High-priced labor commenced a war against him, maintaining, with vehemence, that "cheap labor is a curse to any country." From that time to this the antagonism of the races has been kept up, and the war has been fought mostly on this battle-ground. Other things have been dragged into the discussion, but the weighty charge of the opposition to Chinaman has been the cheap-labor cry. Politicians, not statesmen, have always been found ready and willing to fan the sparks of ignorant bigotry and prejudice to a flame, exciting hatred and animosity against this people, leading to frequent acts of violence, bloodshed, and murder, and to sundry enactments of special class legislation, both State and municipal, for the express purpose of afflicting these strangers among us.

The Legislature levied a capitation tax of fifty dollars on each Chinamen entering the State. Also a foreign miner's tax of four dollars a month was levied upon all *Chinese* miners. Not content with this, which was quite sufficient to prevent any considerable immigration from China to this country, the opposition, headed by political demagogues, clamored for an increase of taxation upon this people, with a view not only of checking further immigration, but also in the hope and purpose of driving those already here back to their own country. At that time the majority of the Chinese of the country were in the mining regions.

In 1855, the Legislature passed an Act increasing the *foreign miner's tax*, from, and after October 1, 1855, to October 1, 1856, to six dollars a month; and from October 1, 1856, to October 1, 1857, to eight dollars a month; and so on, increasing the license two dollars a month from the 1st of October each year, and providing that no foreigner should be permitted to hold or *to work* in any mining claim unless he should pay his monthly taxes. This action of the Legislature was intended to accomplish the removal of *all* the Chinese from the mining regions. It provided that *all foreigners*, not eligible to become citizens of the United States, residing in any mining district in the State, should be considered *miners*, and subject to this tax. This meant that every Chinaman, whatever might be his occupation, residing in the mining districts of the State, should pay first four dollars a month, then six dollars a month, then eight dollars a month, then ten dollars a month license tax, and so on, increasing the tax two dollars a month each year: till all should be compelled to leave. It provided that any person or company employing these foreign miners should be held liable for the payment of this tax.

In this state of things Rev. Mr. Speer, of whom mention has already been made, came boldly to the front and pleaded the cause of the Chinaman, not advocating nor stimulating increased immigration, but defending those already here against the many highly colored and false charges made against them. "The Chinese Question," at that time, 1856, as given by Mr. Speer, in his memorial to the Legislature, can not fail to be interesting and suggestive to the reader.

After reading Mr. Speer's answer to the charge that the Chinese in America are all coolie slaves, it seems amazing that the public press of California, the religious press not always excepted, has constantly and persistently applied this false and debasing title to all Chinese laboring men, implying thereby, and creating the impression in all the world, that they are slaves and not freemen.

Mr. Speer's memorial said:

"The Hindoostani word *coolie* is one of those inflicted upon the Chinese, in whose language it has no equivalent, and who have no caste or class which it represents. It would be justly held degrading to style an English laborer, of whatever occupation in China, a *coolie*, and it is not right to attach to the Chinese the odium of a social debasement which is peculiar to another country, to other institutions, and to another and most dissimilar people. Chinese immigrants here are just what any other people are—laborers, cooks, boatmen, farmers, carpenters, stone-masons, bricklayers, shop-keepers, book-binders, weavers, tea-packers, gardeners, and just what an equal number from any other land might be expected to present in the variety of their occupations. Some, that speak English best, have been scholars in missionary schools, or employes in foreign *Hongs*.

Here and there is a literary man, though rarely seen, and his accomplishments unappreciated. Then, there is an abundance of the vilest classes, the gambler, the infamous female, and others who prey upon the unfortunate, the unwary, or the wanton of their countrymen.

"Again, they were *not brought* here by *capitalists*, either Chinese or others. The very mistaken notions of our own people in respect to this subject arose from not understanding, as was natural enough, the nature of their 'Companies.' When the Chinese visit any other province of their own country in considerable numbers, it is their custom to have a common quarters, or rendezvous, which they style an *Ui Kun*, that is, a gathering place, or company's house. It is like a club-house, in being supported wholly by voluntary contributions, and in the provision of food and lodging at their cost. And so when they voluntarily migrate to any foreign country, in Asia or America, they at once contribute to erect a house. Agents or superintendents are elected, who register the members and manage the concerns. Servants are employed to take care of the building, cook the food, and attend the sick. Provision is made for the interment of the dead, repairs of tombs, and the semi-annual worship of the spirits. And beyond all this, rules are agreed upon for the government of the club or company; and these are adopted and repealed at pleasure in the most democratic manner. The members are no more 'slaves' than the members of an American fire company, or any other voluntary association, governed by rules established by the majority, and electing their own officers at regular periods. They have all declared that they have never owned, imported or employed any slaves."

To the general class of objections that the Chinese are no pecuniary benefit to California, that they interfere with American labor, and that they carry or send all their earnings out of the country. Mr. Speer answered fully, and again we quote:

"The Chinese on landing in San Francisco usually remain there but a few days. The permanent residents in the city do not number above a few hundreds. They then proceed by the steamers to Sacramento, Stockton, Marysville, and other points on the Sacramento and San Joaquin Rivers. They are guided very much by the information and opinions of those who have been in the country the longest, and had most experience here in the mines. And it may be remarked that their deference to those in whom they can confide is one of the most remarkable traits in their character.

"The amount of pecuniary benefit derived by steamers, sailing vessels, stages, wagons, and such conveyances of passengers and goods by land and water, can scarce be computed. On the river steamers they have traveled by hundreds on a single vessel, particularly during the period when their direct immigration has been the most large. Allowing each individual of the fifty-three thousand arrivals and twelve thousand departures but a single trip at seven dollars, and each of those here one downward and one upward trip during their residence till now, which will not seem too great on the whole, since many of them make repeated journeys in a single year, and we see this interest benefited over a million of dollars in passage money.

"The foreign groceries which they import from their own land, and the American groceries, clothing, and other merchandise consumed by them annually, would pay towards the sailing and steam vessels, in freight, fully in proportion to their comparative population. The drayage in cities and towns has come in for its share of support. I have made some inquiries as to the profits of wagoners and stages. A gentleman, well acquainted with the former business in Sacramento, tells me, 'the Chinamen employ, on an average, about fifty teams. The number of loads each month is about three hundred and twenty. I think the loads average forty dollars each. The stages probably carry out and in to the city about sixteen Chinamen a day; they pay from five to ten dollars each person. With regard to the amount of goods which they buy here, it is difficult to give any kind of an estimate, but it will count up at least many thousands of dollars.' If we understand the calculation, these teamsters have a revenue of twelve thousand eight hundred dollars a month, or one hundred and fifty-three thousand six hundred dollars annually. A Marysville merchant estimates the number of teams employed there, not alone in Chinese freights but also in merchandise for their use, as at least 'twenty-five to thirty a week.' This, for twenty-five a week, would amount at the rate given, to fifty thousand dollars a year. These facts afford some ground for conjecture as to the amounts that reach this hard-working class, whose employment brings them to all parts of the mining region. And there are some who have become rich through the profits derived from Chinese customers."

After giving an exhaustive discussion as to the numbers of Chinese then in the mining regions of the State, their employment, etc., the writer of the foregoing extracts sums up the various annual expenditures of the Chinese mining population, as follows:

"For mining claims, implements, and water,	$2,400,000
For boarding,	5,760,000
For clothing,	800,000
For boots and shoes,	800,000
For miscellaneous items,	320,000
Total ordinary outlays annually,	$10,080,000"

The above table does not include rents paid by the Chinese in the different parts of the State, nor the license and poll taxes, nor the customs on imports. Surely so much money spent in a young State must be of some pecuniary benefit. We give further testimony.

"In El Dorado County," says the *Mountain Democrat*, "the Chinese rarely interfere with the miners. They generally work in old deserted claims, where they can not realize more than from two to three dollars a day, and seldom this much. When they get a good claim they buy it and pay liberally for it. Business in some of the small mining camps in our county would be wholly suspended during the Summer months were it not for them. They are content to work laboriously for two dollars a day, and work claims which no others would. They make good hands, and are frequently hired by the miners. We have heard but little complaint against them by the miners, and the feeling which has existed against them, and which was greatly exaggerated, is fast wearing away. They are a sober, quiet, industrious inoffensive class of men, and in our opinion are a great benefit to our county. They pay annually into our treasury, for licenses alone, from sixty to eighty thousand dollars—a sum we can not afford to lose. They pay our merchants promptly for every article they buy. They attend to their own business, and are rarely engaged in brawls. The mines they work would be unproductive were it not for them, being too poor to pay others for working them. Where is the miner in our county who would toil from early morn 'till dewy eve' for two dollars a day, with no prospect of obtaining more? A Chinaman will do it cheerfully, but others will not."

One quotation with regard to the practice of collectors of the "miner's tax" will be sufficient.

"A foreign miner's tax collector may be a good man, and be honest and lenient; but his commission does not hinder him from being the opposite; it really tends to make him so. He may exercise fiendish cruelty, and plead the necessity of doing his duty. 'I was sorry to have to stab the poor fellow; but the law makes it necessary to collect the tax; and that's where I get my profit.' 'He was running away, and I shot to stop him. I did n't think it would hit.'

'I took all the dust the rascal had. There were seven of them besides him, and they did n't pay me last month.'"

Such outrageous conduct was the fault of the system itself, and some of the papers spoke out manfully against it. *The Nevada Journal* said:

"There is a species of semi-legalized robbery perpetrated upon the Chinese. Many of the collectors are gentlemen in every sense of the word; but there are others who take advantage of their position to extort the last dollar from the poverty-stricken Chinese. They date licenses back, exact pay in some instances for extra trouble in hunting up the terrified and flying Chinamen, and, by various devices, fatten themselves upon the spoils thus obtained. The complaints of the injured and oppressed find no open ear, for is it not declared by the Supreme Court, the highest tribunal in the land, that their oaths are not to be regarded? Of what avail are their complaints, uttered not with the solemnity of an oath? Under this state of things the life of a Chinaman in California is one of hardship and oppression."

There were also bogus collectors, a set of vagabonds, who made their living by putting off spurious receipts of mining tax, poll and road taxes. Mr. Speer heard one of these vagabonds address another of his clan, thus: "I had no money to keep Christmas with, but went among the Chinamen, and sold them to the amount of nine dollars counterfeit receipts."

These shocking abuses lead on to lynch law and murder, and scenes that have made "California" a fearful by-word in all the country, and doubtless have deterred thousands of desirable families from planting in this State homes of industry and virtue. These have not been deterred by the fact of the presence of the Chinese, but from a well-founded fear of that lawless class, who, by brute force and false oaths, trample upon the rights and endanger the peace and prosperity of law-abiding citizens.

The North Californian, published in Oroville, delivered the following:

"As we have once said, so do we now repeat, that we are ready to sanction any honorable measure to prevent our country from being overrun with fresh hordes of Asiatics, but we protest against the application of the rack and thumb-screw to the poor unassuming Mongolians now among us.

"For two years past, a very large portion of the gold taken from the mines has been the product of Chinese labor; and the traders in mining localities can attest that a very small portion of this has ever been carried out of the country, the assertions of city editors to the contrary notwithstanding. Chinese labor has literally kept alive the trade of most of the mining towns during the past season. The richer mines—all claimed or owned by the whites—have been poorly supplied with water; little work has been done, and little gold has therefore been drawn from this quarter. But all the time the patient, plodding Johns have been delving among the rocks and ravines of the foot-hills—in places where a white man would starve, rather than work at all.

"John Chinaman always has a little money; because he must and will work, whether he earns much or little. He must have cash or starve, for he can't get trusted for his food, and so he comes 'down with the dust.' In this way, and by means of the oppressive tax which he pays for the privilege of laboring, he contributes more to sustain trade, and support a government which refuses him the least protection, than many worse specimens of humanity of a more favored race, who affect to sneer at him as being no better than a brute. Let justice be done though the heavens fall, and let it be done to John Chinaman."

The following extract from an address to Governor Bigler in 1856, by Lai Chan Chuen, in behalf of the Chinese merchants, is interesting as forming a part of the history of the antagonisms of that date:

"It is objected against us that vagabonds 'gather in places and live by gambling.' But these collections of gamblers, as well as the dens of infamous women, are forbidden by the laws of China. These are offenses that admit of a clear definition. Our mercantile class have a universal contempt for such. But obnoxious as they are, we have no power to drive them away; and we have often wished these things were prevented, but we have no influence that can reach them. We hope and pray that your honorable country will enact vigorous laws, by which these brothels and gambling places may be broken up; and thus worthless fellows will be compelled to follow some honest employment; gamblers to change their calling; and your policemen and petty officials also be deprived of opportunities of trickery and extortion. Harmony and prosperity would then prevail; and the days would await us when each man could find peace in his own sphere of duty."

In April, 1856, the law increasing the foreign miner's tax, two dollars a month each year, was *repealed*, and the tax placed again at four dollars a month.

To Mr. Speer's indefatigable services the Chinese were largely indebted for this action in their favor, and though long absent from them, he stills holds a green spot in the memory of those Chinaman who were in California in the troublous times of 1855 and 1856.

CHAPTER XI.

CHINAMAN OR WHITE MAN, WHICH?—REPLY TO FATHER BUCHARD—1873.

IN the early days of California, the antagonisms between the whites and Chinese were developed mostly in the mining regions, and have continued with more or less bitterness until now, the hostility always being most active during the canvass for State and general elections. But as the years passed, the Chinese were found to be indispensable in developing the agricultural and manufacturing interests of the State. The unskilled labor in most of the manufacturing establishments of California has always been done by the Chinese, simply because the industries could not be carried on and pay white labor the price it demanded. The same is true, to a great extent, of the fruit-raising and farming interests of the State. This imperative demand has brought numbers of the Chinese into the agricultural districts of the State; while the laundry business, the manufacturing of cigars, slippers, coarse shoes and boots, under-wear, and overalls, and the pressing demand for house-servants, all these industries have furnished employment for a large and constantly increasing number of Chinese in San Francisco and all other parts of the State. Their presence and competition has helped to reduce the high price of labor, which at first prevailed in the country.

But this very fact, while a necessity to the development of the State, has created the constant hostility and opposition of unskilled white labor, and this unskilled white labor has not only shown a good deal of muscle in abusing Chinamen, but it has always been able to find plenty of advocates and defenders, sometimes in aspiring political demagogues, and sometimes in the priests and ministers of our holy religion. The Chinese have had no minister of their government in Washington, no consul at American ports, no official representative in all the land. Cowards have taken advantage of these facts to denounce the Chinese in the press and in the forum. Thus stimulated, bad boys and worse men committed frequent acts of violence upon these defenseless strangers. The police were not always prompt to arrest the offenders, the press was sometimes slow to rebuke them.

A marked lull, however, in this active hostility to the Chinese is noticeable in the year

1868 on the arrival of Mr. Burlingame, as envoy extraordinary from China to America and Europe. Then, for a time, the hoodlum abstained from his most delightful pastime, and newspaper-writers and political speech-makers ceased their tirade against the Chinese, and vied with each other in glorifying Mr. Burlingame and his mission, and attaching a far-reaching significance to this unprecedented political movement of the Chinese government. Leading citizens of San Francisco sat down side by side with the offensive, barbarous Mongolian, at a great banquet given to Mr. Burlingame at the Lick House, presided over by His Excellency, Governor H. H. Haight. The after-dinner speeches of that memorable entertainment, delivered by gentlemen of different political schools, were unanimous in regarding Mr. Burlingame and his mission as the harbinger of closer and more friendly relations between China and the United States, as the guarantee of a vast and lucrative commerce with Asia, and as the symbol of increasing friendly intercourse between the two countries. It is remarkable that, during the whole month of April, 1868, the time of Mr. Burlingame's stay in San Francisco, not a single case of assault upon a Chinaman is recorded by the press of the city, and not a single editorial denouncing the Chinese appeared.

But, after Mr. Burlingame had passed on in his brilliant career, and more especially after his sudden death and the return of the balance of the embassy to China, the hostility to the Chinese broke out, if possible with greater fury than ever before. All the disagreeable facts about the Chinese and their modes of living, all their vices were frequently paraded before the public in a highly colored and sensational manner. Again, China boys were wantonly assaulted on the streets, often without redress. Both the pulpit and the press, to some extent, seemed indisposed to take up the defense of the Chinaman in his natural and inalienable right to life, liberty, and the pursuit of happiness. The opposition had everything their own way.

On the 18th of February, 1873, the Hon. Frank M. Pixley delivered a lecture in San Francisco, for the benefit of the "Church Union," subject, "*Our Street Arabs.* Who are responsible for them?"

Mr. Pixley improved the occasion to declaim against the immigration of the Chinese to this country, making use of some very violent and incendiary language, well adapted to excite the hatred and prejudice of the people against the Chinese.

On the 25th of February, the Rev. Father

Buchard, a Jesuit Priest, addressed a large audience in San Francisco, on "Chinaman or White Man—which?"

He also declaimed against Chinese immigration, maintaining that the Chinese are an injury to the best interests of our country and people, because they cheapen labor, and because they are an inferior race. He charged that the most of the Chinese who come here are slaves; that they do not pay taxes; that they do not consume our products, but send their money home, thus draining our country of its wealth; that they are the careless authors of destructive fires; that they displace white laborers, driving them to pursue lives of beggary, prostitution, and crime.

He denounced those who employ Chinese laborers as unworthy to be called American citizens, and as enemies to our country. He denounced all missionary work among the Chinese here as abortive, and stated that the conversion of the Chinese in their own country was almost an impossibility.

On the subject of Chinese house-servants, the devoted priest became quite impassioned, and exclaimed, "Oh! the man or the woman that would dismiss a faithful, virtuous servant because the wages were so much higher, to receive into the family one of those immoral creatures, because he will work at a lower rate—that would expose the children to be contaminated and ruined by such a wretch—scarcely deserves the name of a human being."

These two lectures, quite fully reported in our daily papers, with more or less indorsement and commendation, were agitating the minds of the people. The hatred and prejudice of certain classes of our population against the Chinese were fully aroused, and many good citizens feared mob violence in our city, as the result.

The "San Francisco Methodist Preachers' Meeting," having the matter under consideration, passed the following *Resolution:*

> "That Rev. O. Gibson be requested to prepare an answer to the lecture delivered by Father Buchard on '*Chinaman or White Man—Which?*' at his earliest convenience, and that Rev. J. W. Ross, and Rev. A. J. Nelson be a committee to engage a hall and make arrangements for Mr. Gibson's lecture."

The writer accepted the invitation, and delivered the following "Reply to Father Buchard," on "Chinaman or White Man—Which?" which was listened to with interest, by a large and intelligent audience, assembled at Platt's Hall, in this city, Friday evening, March 14, 1873.

On the following Monday morning (March

17th), the "*Preachers' Meeting*" passed the following *Resolution:*

"That the Rev. O. Gibson be requested to furnish a copy of his reply to Father Buchard, and that Rev. J. W. Ross and A. J. Nelson Esq., be a committee to publish, in neat pamphlet form, at least two thousand copies of the lecture."

On the evening of the same day, the writer received the following communication:

SAN FRANCISCO, March 17, 1873.

REV. O. GIBSON:

Dear Sir,—The leading Chinese gentlemen of this city have just learned of your able defense of the treaty rights of the Chinese in this country. They wish me to assure you of their high appreciation of your services, and to convey to you their grateful thanks for what you, unsolicited by them, have done for their people.

They also ask the privilege of paying the expenses of publishing an edition of your 'Reply to Father Buchard.'

"With sentiments of profound respect. In behalf of the Chinese in America. Yours very truly,

"A. YUP,
"HOP KEE & Co."

In accordance with the foregoing request, and the generous offer of my Chinese friends to defray the expense of the publication, I submitted the manuscript of my lecture to the Committee named by the Preacher's Meeting, and they procured its publication in pamphlet form. I insert here the lecture as delivered.

"CHINAMAN OR WHITE MAN—WHICH?"

REPLY TO FATHER BUCHARD.

LADIES AND GENTLEMEN,—I wish it to be distinctly understood that I do not stand here to defend the civilization or the religion of China. I do not propose to offer any apology for the vices of the Chinese people, nor to praise the virtues of the white race. Neither do I stand here as an advocate of special measures for the introduction of Chinese people, nor as an advocate of special measures for the introduction of any other people, to these shores. But I come before you to defend the foundation principle, and the traditional policy of the Government and people of these United States,—a principle enunciated, and a policy adopted in our infancy as a nation; a principle and a policy as dear as life to every true American patriot; a principle and a policy born of Heaven, and destined ever to be crowning glories in the future history of this fair land. It is the God-taught principle that *all men are born free and equal;* it is the policy which opens wide the doors of our great country on the East and on the West, and opens wide also, all the countless avenues of industry and enterprise in our country *equally* to all mankind, without *distinction of race, color, or previous condition of servitude.*

I stand here, an American-born citizen, to defend this principle and this policy against the incendiary invectives of an unscrupulous politician, and against the plausible but more dangerous fallacies uttered by a priest of the Church of Rome.

CHEAP LABOR.

Father Buchard with growing eloquence depicts the evils of cheap labor, which he claims includes in its category all forms of serfdom. He tries to make us believe that we are inaugurating a system of serfdom in this country. He deprecates the day, which he would have us believe to be near at hand, when ten or twenty millions of our fellow citizens shall be reduced to serfdom, in order that we may leave behind us great works and monuments like the Pyramids of Egypt or the Coliseum of Rome. Such an idea is so absurd, and so contradictory to the genius of our Government and the tendencies of our civilization, that in uttering it the Reverend Father has rendered himself liable to the charge of being ignorant of the genius and spirit of our American civilization. *Our* civilization, without serfdom, without cheap labor even, is building monuments more glorious than the

Pyramids of Egypt, more beautiful than the Coliseum of Rome. Our railroads and our telegraph lines are our Pyramids; our *free schools*, with an open Bible; our free press and free speech; our traditional Sabbath; our civil and religious liberties,—these are our Coliseum. It is with these, our blood-bought institutions, that a class of foreigners, not Chinese, are at war. It certainly is a pity that our Roman Catholic friends are so slow to understand and appreciate the genius and spirit of our free institutions.

This subject of labor and its reward is at once an important and delicate question. The great sin charged against our Chinese friends is, that they cheapen labor. However, according to Father Buchard himself, it will always be impossible to reduce labor to its lowest rates in this country, so long as our present form of government exists. He tells us, and truly, too, that the lowest rates of labor can only prevail under despotic forms of government. Surely our Government is not despotic, and, hence, labor can not reach its lowest rates in this country.

FREE COMPETITION.

The inevitable tendency of our institutions is to increase the price of labor. Every-where the freest competition exists.

Every man in this land, be he Gentile or Jew, be he Christian or heathen, be he red or black, or white or copper-colored, is his own master. If capital refuses to reward labor, on every hand doors of enterprise and industry are opened wide, by means of which the laboring classes themselves may become lords of the soil, or, by combination of their labor and capital, may monopolize to a great extent the manufacturing interests of the communities in which they live. Father Buchard has presented to the public a labored and plausible, but, as I think, an extremely fallacious argument against the free immigration of the Chinese to this country, because of their cheap labor. The same argument may be used by native-born Americans against the free immigration of the Germans and Irish. But I am prepared to state, without fear of successful contradiction, that, as compared with other portions of our country, no such thing as cheap labor of any kind is yet known on these shores; and any statement or argument built upon the false assumption that such labor is known here, must be an incorrect statement, a fallacious argument tending only to pander to the prejudices, and to fire the animosities of the ignorant and vicious. Why were not a few facts and figures given us to show how dangerously cheap this Chinese labor is? Simply, I imagine, because such a showing would have exposed the fallacy of the position. Allow me to eliminate the fallacy, and then see how much of truth or argument remains. It is estimated that of the ten or twelve thousand Chinese in this city about twenty-five hundred of them are employed as domestic servants. Those who employ them are denounced as craven wretches, worthy of a felon's cell, because they employ this cheap labor. But, ladies and gentlemen, we were not told how much a month is paid for this *criminally cheap labor.* No mention was made of the fact that these twenty-five hundred Chinese boys are paid as much, on an average, as is paid to any average twenty-five hundred domestic servants in the Eastern States. Chinese boys, twelve to sixteen years of age, fresh from China, unable to speak or to understand our language, and perfectly unacquainted with our methods of labor, are paid two and three dollars a week and found.

Boys from sixteen to twenty years, able to speak a few words, and partially experienced in our methods of labor, command three to five dollars a week and found.

A Chinaman, able to cook and wash for a family, readily commands from five to eight dollars a week. In our Eastern cities the same kind and amount of labor can be obtained for less money; the average price being about three to six dollars a week for first-class servants; while in the country and villages the prices range from one and a half to three dollars a week; so that, as compared with other portions of our country in the matter of domestic servants, we have no cheap labor as yet on this coast, not even Chinese. Whatever curses the Chinese may bring to these shores, *cheap domestic labor* is not yet one of them. I more than suspect that there is a concealed cause for this irritation of the Reverend Father on the question of Chinese domestic service, and for this violent opposition of the Roman Catholic element to the immigration of the Chinese to this country. I more than suspect that if the places now filled by those twenty-five hundred Chinese domestics were filled by communicants of the Roman Catholic Church, that circumstance of itself might place about two thousand five hundred dollars a month into the Treasury of that Church (mostly of Protestant money), to aid in building up the traditional institutions of Popery in our midst. But these Chinese domestics are not to any great extent the subjects of his Holiness, the Infallible Pope, or under the control of the Catholic priesthood. Perhaps that is the trouble.

EXORBITANT WAGES OF EARLY DAYS.

There can be no doubt that the Chinese immigration has helped to reduce the price of labor from the excessive rates which existed in the early and flush days of California life, and by so much as the Chinese have done this, they have been a benefit and not a curse; for a reduction in prices of wages was an absolute necessity, a prime condition of our development as a State in all those manifold interests and enterprises that constitute the growing wealth of any land.

At the rates of labor which existed in the early days of California, or at the rates which would instantly prevail were the Chinese removed from our midst, not one of the few manufacturing interests which have lately sprung up on these shores could be maintained a single day.

Were it not for the competition of Chinese labor, the few woolen-mills, rope-factories, iron-foundries, cabinet-factories, shoe-factories, and such like industries lately commenced, must be closed at once.

Even with the presence and competition of the Chinese, the average price of labor is so high that capital persistently refuses to invest to any considerable extent in manufacturing enterprises. For the want of a cheaper labor, and more of it, we are compelled to export our wool, our silk, our hides, and other products, and in turn we import our shoes, our cloth, our silks, our nails, and other supplies. The average price of labor on this coast is still so high that we can not manufacture and compete with Eastern prices. If it is true that we have such an abundance of cheap labor, how shall we account for the fact that in California, almost every year, fields of wheat are left unharvested and vast quantities of fruit rot on the ground, simply because labor can not be obtained to harvest the wheat or to gather the fruit at paying rates? Who does not know that there are hundreds, if not thousands of families in this city and country with small incomes, feeble mothers, helpless children, daily suffering for the want of domestic help which, at present prices, they are unable to command? Remove Chinese competition, and domestic servants as a class would at once become more exorbitant in their demands and more insolent in their manners than now; and as the result, many families would be compelled to leave the country, or to break up housekeeping altogether.

LESS CHINESE DOES NOT SIGNIFY MORE WHITE LABOR.

It is a mistake to suppose that if the Chinese were removed from our midst there would be employment for more white laborers than now. The fact is, and intelligent men know it full well, that the Chinese on this coast, by the multiplication and development of industries, have caused a demand for more white skilled labor than otherwise could have found employment. More white labor than Chinese labor is employed by the business created by the Mission Woolen Mills, but the business could not exist without the employment of Chinese. The introduction of machinery all over our land at first met with the same kind of opposition because it cheapened the price of most products, and displaced laborers; but we now know that machinery multiplies industries, creates a demand for more laborers, and thus enriches the country. The immigration of Irish peasants into our Eastern States, to dig our canals and build our railroads, cheapened, for a time, the price of labor, but it also developed and enriched the country; and while it improved the condition of the Irishmen, it also raised the native American population to higher planes of industry and more extensive fields of enterprise. I, myself, once a farm hand at twelve dollars a month, was displaced by an Irishman who did the same work for eight dollars a month; but I went from the farm to the college, and have never since undertaken to compete with foreigners on that level. So this Chinese immigration, by reducing the price of unskilled labor to a point where capital can afford to employ it, will tend to multiply our industries and enrich the State, and in this way they will certainly open doors for the employment of thousands of white laborers, who otherwise could not find employment on these shores; so that the Chinese, instead of displacing or lessening the demand for white laborers, really stimulate the demand and create a market for more.

ABSURDITY.

In face of the facts and principles of political economy, to which I have called your attention, how absurd seems the statement that the Chinese immigration has displaced thousands of domestic servants and other white laborers, and driven them forth to become beggars, thieves and prostitutes! The absurdity becomes ridiculous when we are told, with pious cant, that these displaced ones were all good, honest souls, that would have been respectable, would have been an honor to the circle in which they moved, would have been a credit to us as Americans, were it not for the employment and cheap labor of these immoral, vicious, pagan Chinese. Such an absurd and ridiculous statement Father

Buchard has thrown into the face of this intelligent community—a community daily distressed beyond expression by the unfaithfulness, the dishonesty and impudence of that very class he has seen fit thus to eulogize. We may leave the question of their faithfulness and honesty to be settled by the thousands among us who are the hapless, helpless victims of kitchen tyranny and impudence. The inefficiency and vulgar impudence of domestic servants in America is proverbial.

ARE THEY SLAVES?

We have been told that "the most of the Chinese who come here are slaves." Now, such statements are very common in certain circles, and may be expected from the ignorant and prejudiced, but what excuse can an intelligent man render for such a perversion of simple, well-known facts? The fact is, and intelligent men know it, that so far as the male population of China is concerned, no such thing as slavery, in our acceptation of the term, exists. The Chinese people always regarded with horror the American system of African slavery.

Chinese women are brought here as slaves, and for vilest purposes, and are daily bought and sold in this city, like the brutes that perish. I join with all good citizens in denouncing that abominable traffic, and in wiping out by legitimate means, this festering sore; but in our just indignation against the Chinese enslaved prostitution, let us not forget the moral pestilence which surrounds them, flaunting its victories and exposing its victims unrebuked on Dupont and Sacramento Streets and Waverly Place. While pulling the mote from our neighbor's eye, let us extract the beams from our own eyes.

The Chinamen who come here, in every case come voluntarily. It is true that many of them are assisted financially to get here, and to find employment after they get here, and for such assistance they gladly agree to pay a certain per cent of their actual wages until the stipulated sum is paid and the contract canceled. Our immigrant societies, importing immigrants from Europe, act upon precisely the same plan. Every intelligence office in this city acts upon precisely the same principle, and transacts business of a similar nature every time a person is employed through their agency. This voluntary contract to refund with interest, moneys which have been advanced on their account, can not, in any honest way, be called slavery, nor can it be fairly compared to slavery. If these are called slaves, then every person who secures a situation through the agency of an intelligence office is a slave, or may be compared to a slave. It is rather a favorable comment upon the faithfulness of the Chinese in keeping contracts, that moneyed men of their own nation are found willing to advance money on such risks.

An effort to make people believe that the Chinese are mostly slaves, and to kindle a political excitement upon such a false assumption may be expected from a political demagogue, but from a minister of religion we have a right to expect better things.

Let me uncover another fallacy here. We have the statement that the Chinamen who come here are mostly slaves. This statement is not true of the men in a single instance, but upon this false statement, as a premise, this argument is built:—First slavery of every kind has been declared unconstitutional. Second, these Chinese are slaves. Third, therefore those who employ these Chinamen are violating the very spirit and letter of the Constitution, and are deserving the censure and condemnation of their fellow-men, and can not be considered true American citizens.

But, ladies and gentlemen, if these Chinamen are voluntary immigrants, and if every man of them be his own master, which is certainly the case, what then? In that case, who is it that violates the very letter and spirit of the Constitution, and is unworthy to be called a true American citizen? Is it the man who employs such voluntary labor as he can command, at prices which he can afford? Or is it the man who attempts to dictate to us, free-born American citizens, as to what persons we shall employ, and as to what wages we shall give?

This charge of violating the Constitution and deserving the censure of our fellow-men made against us, American citizens, because we choose to employ Heathen Chinese instead of European Papists, comes with an exceedingly bad grace from a Jesuit priest of the Church of Rome, himself a representative of a class and a sect historically known to be opposed to free, civil, and religious institutions in all lands; known to be openly, bitterly and persistently opposed to the system of public-schools, the open Bible, the free press and free speech, glorious characteristics of this free, Prostestant Christian America.

The Roman Catholic Archbishop of St. Louis says that "if the Catholics ever gain—which they surely will—an immense numerical majority in this country, religious freedom will be at an end."

It is high time that the public sentiment was roused and warned against a system of audacious assumptions and plausible fallacies, that are blind-ing the eyes and blunting the sensibilities of our people.

Little by little, by fair means and by foul means, the memory of our own immortal Washington, and the principles which his name represents, are pushed aside, and the name of St. Patrick, and the institutions which that name suggests, are brought to the front. Compare the annual celebration in this city of Washington's and St. Patrick's birthdays, and you will understand the force of what I say. St. Patrick is all very well, but for Americans I think Washington should be first, St. Patrick afterward.

AN INFERIOR RACE.

Father Buchard has presented a lengthy argument to prove that the Chinese are an inferior race. On this point the Reverend Father and his worthy colleague, the Hon. Frank M. Pixley, do not agree. When doctors of the same school disagree who shall decide the case for them?

not same school

We all know full well that the civilization of the Chinese is far inferior to our Christian civilization, but that does not prove in the least the inferiority of the race.

The civilization of China reached the highest point of development, of which its institutions and systems are capable, hundreds of years since.

At that time the Chinese civilization was in advance of the civilization of our ancestors. Had Father Buchard lived in those days, he could have proved the *Chinese* were the *superior* race.

The false systems of ethics and religion prevailing in China have placed barriers in the way of progress and true development. Remove these barriers, take away these stumbling-blocks, lift the veil of ignorance from the Chinese mind and place it under equal and similar conditions, and you who live in this city need not be told that it will compare favorably with the mind of any other family of the one human race. I say one human race, for, receiving the Bible as authority, I believe that "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

The inferior civilization of any people, at any certain point of the world's history, is no gauge of the possibilities of that people in progressive development, under favorable circumstances.

The Chinese an inferior race! Confucius, five hundred years before Christ, enunciated the Golden Rule in a negative form, and he was a Chinaman. A few decades since, To Kwong, the Emperor, when pressed by the ambassadors from Christian lands to legalize the traffic in opium, exclaimed with vehemence, "I know that my purposes will be frustrated. I know that wicked and designing men, for purpose of lust and profit, will clandestinely introduce the poisonous drug, but nothing under heaven shall ever induce me to legalize the certain ruin of my people." Does that sound like an inferior race? An inferior race! Yung Wing, who took one of the graduating prizes at Yale College a few years ago, belonged to this inferior race. An inferior race! Then why this fear of their competition? Brain is always in the ascendency; knowledge is power, and fears no competition of mere brute force. If the Chinese are truly the inferior race which they are said to be, then coming to this country, they must ever remain the mud-sills of society, performing for us our unskilled labor, and thus lifting the superior white race, even including Father Buchard's dear brethren, to higher planes of industry and more exalted walks in society.

But we are told that the Chinese are an inferior race, because they can not resist foreign invasion. On that principle what shall we say of the French? What of the Irish? Have those countries never been successfully invaded? Why did not the Reverend Father tell us that these inferior Chinese have eliminated a system of government which for thousands of years has held in peaceful control nearly one-third of the human race?

China stands before the world to-day acknowledged as having the largest population, and a government of the longest existence known in history.

But Father Buchard grows bolder still as he advances, and finally caps the climax of a long catalogue of absurd fallacies, false assumptions, and abusive epithets by uttering a sentiment, which should cause all believers in Christ to blush, to blush for very shame, that a man proclaiming such sentiments as he has proclaimed, should still be recognized as a minister of our holy religion. Himself ordained a priest of that altar upon which Jesus Christ, by the grace of God tasted death for every man, in one short sentence publicly uttered and broadly published, has dared to exclude one-third of the human race from all of the benefits of the scheme of human redemption through Jesus Christ, our Lord. His language, as quoted in the *Monitor*, an Irish Roman Catholic journal of this city, is this: "These pagan, these vicious, these immoral creatures, that are incapable of rising to the virtue that is inculcated by the religion of Jesus Christ, the world's Redeemer."

Does this blasphemous utterance voice the sentiments of the Church of Rome? If so, why not translate it into the Chinese language and circulate it broadcast all over China, to aid the Jesuits there in their work, and to encourage those two million Chinese communicants of the Romish Church which he claims in China?*

If the race be what Father Buchard states it to be, why any efforts at all to evangelize it? What about Father Peter, and Father Theodore, and Father Sian, Roman Catholic priests of the Chinese race, who, at different times, have ministered in this city, baptizing the children, and shriving the adults of the superior white race? Do not those priests belong to this "pagan, vicious, immoral race, incapable of rising to the virtue inculcated by the religion of Jesus Christ, the world's redeemer?" And if it is such a sin for an American family to employ a Chinaman in the kitchen, what shall we say of the Romish Church which ordains a pagan, vicious, immoral Chinaman to be a priest at the altars of the God of Heaven? The fact that so large a portion of the inmates of our prisons, jails, industrial schools and reformatory institutions are communicants of the Romish Church, more than justifies the suspicion that multitudes of the communicants of that Church, other than Chinese, if not "incapable," do nevertheless fail to rise to the practice of Christian virtues.

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*[There does seem to be a little inconsistency in claiming two million communicants from a race incapable of becoming Christians.]

Is it possible that such language was used in order to pander to the popular tastes and inflame popular prejudices? Should there be a raid on the Chinese of this city, and the mob scenes of the Los Angeles riot be re-enacted on our streets, how far ought such teachers as the Rev. Father Buchard and the Hon. Frank M. Pixley be held responsible at the bar of an intelligent public opinion for the results? Are not the cool, crafty instigators of a riot as guilty as the mad participators in its bloody scenes?

Father Buchard, in flowing sentences, by use of plausible fallacies, arouses the jealousy and excites the hatred and prejudice of the ignorant masses. He proclaims to them that the Chinese, an immoral, pagan race, are depriving them of employment, reducing their wives to beggary, their sons to hoodlums, and their daughters to prostitutes. He tells them that these Chinese are an inferior race, not capable of becoming Christians (and the plain inference is, that to murder a Chinaman would not be a greater sin than to kill a monkey). He proclaims that those who employ these Chinamen are "violating the spirit and letter of our Constitution, and are deserving of the censure and condemnation of their fellowmen." Then Mr. Pixley completes the lesson. Under certain circumstances he calls upon Governor Booth, Mayor Alvord, and numerous citizens, to hang the captains and agents of the China trade, and burn their vessels at the wharf. Of course, Mr. Pixley knew that if the leading citizens should fail to do this, there is a large element in the city that would like the job. If, after all this, we do not have mob violence against the Chinese, it will be because the hoodlum element of our city has not full confidence in these two leaders.

I have been told by pretty good authority that a few years ago this same political aspirant, Frank M. Pixley, before the Board of Supervisors of this city, defended the right of those enslaved Chinese prostitutes to reside within the city limits, stoutly maintaining that the circumstances and necessities in the case called for the regulation rather than the suppression of the evil.

At that time the authorities of the city determined to put a stop to this traffic, refused the Company permission to land a cargo of these women just arrived from China. But Frank M. Pixley, equal to the emergency, procured a writ of *habeas corpus*, by which he brought them all ashore, and here they still are. Put *that* and *this* together, and you have what I suppose to be a fair representation of the Hon. Frank M. Pixley. Perhaps we shall send him to Congress. Perhaps—not.

DO NOT PAY TAXES.

It is charged that the Chinese do not pay taxes; that they come here only to make money; that the ten thousand Chinese in this city do not all together pay so much in taxes as does the one man, Michael Reese.

Unfortunately for the strength of this argument against the Chinese, there are more than fifty thousand white people in this city who pay no taxes at all, and ten thousand others who do not pay altogether nine thousand dollars. The Chinamen have not invested largely in real estate for the reasons: First—The most of them are poor. Second—Our invidious legislation against them has not encouraged them to seek for permanent settlement among us. Father Buchard has told us that the eleven thousand Chinese of our city pay only nine thousand dollars into our public treasury. Let us see: This nine thousand dollars is taxes on real estate and personal property. But every Chinaman pays his two dollars poll tax—many of them two and three times the same year. This will add about ten thousand dollars to Father Buchard's nine thousand dollars, making nineteen thousand dollars. To this add twenty-five thousand dollars for licenses, and instead of nine thousand dollars we have the round sum of forty-four thousand dollars annual revenue to our City Treasury from the Chinese among us. Besides this, the Chinese of this city alone pay internal revenue license five thousand dollars a year, and stamp tax on cigars made during the last year the enormous sum of three hundred and sixty thousand dollars, or over one thousand dollars each working day. The grand total of public revenue from the Chinese of this city alone, during the past year, reached the magnificent sum of four hundred and nine thousand dollars—just four hundred thousand dollars more than Father Buchard gave them credit for. (If his statistics of Chinese Christians are not more correct than these figures, certainly we can not place much confidence in them.) A part of this money is paid for the Public-school Fund, but no schools are provided for the Chinese. Again, for the last twenty years, a tax of five dollars has been collected from every Chinaman landing in this country—a part of the time, indeed, the tax was fifty dollars a man. Hundreds of thousands of dollars have been collected from the Chinamen under the provisions of the Foreign Miner's Tax law, four dollars a month for every miner, which tax was seldom collected of any others than Chinese. There is this also to be said: Collector Austin himself informed me that there is less difficulty in collecting taxes from the Chinese than from any other class of inhabitants, and less delinquencies among them.

But this matter of revenue multiplies as we look at it.

THE IMPOSTS THEY PAY.

The imposts or duties on rice alone, brought by the China trade, and mostly consumed by Chinamen, amount to over one million dollars gold coin annually; duty on oil and opium, two hundred and seventy thousand dollars more; and the duties on other imports swell the figures to over two million dollars customs, collected annually in this port on the trade from China, and mostly from Chinamen. Add all this revenue together and we have two million four hundred and nine thousand dollars, including taxes, licenses and customs—no insignificant sum. The Chinese also patronize our insurance companies, paying to the several companies doing business in this city, over fifty thousand dollars annually for insurance.

DO NOT CONSUME OUR PRODUCTS.

It is charged that the Chinese do not consume our products, and that they send their money home and thus impoverish the country. It is about time that the fallacy was taken out of this kind of talk. Many Chinamen wear garments made of our cloth; they wear our boots and our hats; they are fond of watches and jewelry and sewing-machines; they ride in our cars and steamers. They eat our fish and beef and potatoes, and exhaust our pork market. Take the one item of pork alone, and the Chinamen of this coast pay to our producers on this coast over half a million dollars annually. If we would itemize the various products which they consume, we shall find that they do not send home over ten per cent of their earnings. Now, allowing each man to earn $100 a year, this will give $750,000 of earnings sent home to China, as against $6,000,000 of their earnings spent in this country, and $2,400,000 paid to our revenues in taxes and customs. Again, they can not carry home the result of their labors—they built the Central Pacific Railroad. They can not send that home, that remains to us. So of the results of all industries in which they are employed. Again, those living here, by their letters home, and by their presence on returning, are so many advertisements of the products and manufactures of our country, gradually creating a demand and opening a splendid market for our surplus products. Our exports to China are constantly increasing; formerly vessels went to China in ballast, now they go loaded with our products. Again, all the carrying trade between this and China, both of the immigrants and merchandise, is in the hands of our own people. This alone furnishes profitable employment for a vast amount of American capital and labor. Fifty-two ships and steamers arrived in this port from China during the past year, and the trade is constantly increasing.

THE MONEY DRAUGHT.

Finally, these croakers about the Chinese sending all their money home ought to know that the fortunes amassed by American merchants in China and brought to this country, amount every year in the aggregate to five times more than all these Chinamen can send to China, as the fruits of their daily toil.

AUTHORS OF FIRES.

The Chinese are charged as being the careless authors of the fires which consume our property—how strange it is that the fires do not rage in the Chinese quarter. Who is supposed to have burned the Methodist Church in San Jose, because Chinamen were taught in the Sunday-school? Who is supposed to have burned Colonel Nagle's property of the same place, because he employed Chinamen? To whom shall we charge the fires in Chicago and Boston? Was Mrs. O'Leary, who milked the cow, that kicked the lamp, that kindled the fire that burned Chicago, was Mrs. O'Leary a Chinaman? Our fires are not so disastrous as those in the East; perhaps our immigrants are not so dangerous as theirs. Of the two evils we may safely choose the less.

PROTESTANT MISSIONARY LABORS.

Father Buchard also saw fit to disparage the results of Protestant missionary work in China, and to sneer at the efforts made by our Protestant citizens to educate, elevate, and Christianize the Chinese who are among us. He sneers at our Chinese schools and Bible teachings. (By the way, this Bible teaching has always been considered a sin by the Romish priests.) He says these efforts have been going on for years, and yet he asks, "Have the papers of our city heralded the baptism of a single Chinaman, as the result of all this labor? Have the papers of this city, any one of them, religious or secular, yet heralded the reformation of a single one of these unfortunate women, who are brought to this country for criminal purposes?" Now the facts are, and if Father Buchard reads the papers, he ought to know the facts, that as the result of Protestant efforts in this direction, in this country, about one hundred Chinamen have been baptized and received into the various Churches, and a thousand others have been greatly improved both in mind and manners. Six of these unfortunate women are now in the Asylum of the Mission House, cared for and taught by the Woman's Missionary Society of the Methodist Episcopal Church. One has been married from the Asylum, and that, too, to a white man—of course, not an American citizen. Another woman, Jin Ho, has gone forth from the Asylum to do service and earn her own livelihood in a Christian family.

All these women are now clothed and in their right mind, happy in their escape from lives of slavery and shame. The woman, Jin Ho, was snatched from the cold waters of the bay, into which she had thrown herself, in order to escape from the miseries of this life.

This is the Protestant, the American way of solving the Chinese question.

Another way, popular just now, but contrary to American principles, and contrary to the true spirit of Christianity, is to arouse the jealousies and excite the hatred of our people against a class of peaceable and industrious strangers, who are here by right of international law and national treaties.

All these results of Protestant effort among the Chinese of this country have been published from time to time in the newspapers of the city, both secular and religious.

If Father Buchard does not read the papers, he should not speak so positively of what they do or do not publish. If he does read them, he ought to tell the truth when reporting from them.

As to the results of Protestant effort in China itself, there are now about ten thousand actual communicants of Protestant Churches, maintaining consistent Christian characters, and perhaps five times that number of well disposed hearers. A number of self-sustaining Churches already exist, and these are constantly increasing.

The Bible, and religious books and tracts, and historical and scientific works, have been faithfully translated, and millions of copies placed in circulation.

At last the people and Government of China are beginning to learn the difference between

Christian evangelization and Jesuitical intrigue, and as the result, a brighter day is dawning upon China.

DANGER TO REPUBLICAN INSTITUTIONS.

Father Buchard closed his lecture with an eloquent peroration on the grandeur of our country and the glory of our institutions. He contrasted, in glowing colors, the inestimable blessings to be derived to our government from filling our land with immigrants from Europe, with the impending ruin attendant upon the migration of the Chinese to these shores.

But fellow citizens, there is another vital question connected with this subject of immigration to which we must not close our eyes—which is the more dangerous to Republican institutions, Popery or Paganism? This is one of the grave questions involved in this subject. I may be mistaken, but I believe that I voice the candid conviction of a majority of the intelligence and character of these United States when I answer: Popery is more dangerous to Republican institutions than Paganism.

Whence comes this bitter, this ceaseless hostility to our free schools, our free press, our open Bible? Always from Popery; never from Paganism.

OUR TRUE CHINESE POLICY.

A broad, statesmanlike view, which takes in its scope the fundamental principles and the traditional policy of the Government and people of these United States,—that is, open doors and equal rights for all,—a view that has regard to national treaties of commerce and amity,—a view that understands the value of the commerce of Asia to us as a nation,—such a view will teach the utter impracticability and perfect inconsistency of any attempt on our part to prevent the immigration of the Chinese to these shores.

Remember that we are the aggressors; we battered down China's walls of exclusion; we opened her interdicted ports that we might share her commerce. God permitted us to do this, and the same God, who is no respecter of persons, permits the Chinese to come here; and shall we war with God? We might as well attempt to stay the tides of the ocean as to attempt to prevent this Chinese immigration. With all its evils, and they are many, there is no resource for us but to make the best of it we possibly can. We need not fear them on the cheap labor question. Under our present form of government, oppressively cheap labor is an impossibility.

What we have to fear is the vice and ignorance which they bring. Wise legislation, wisely executed, will do much in this direction. As a sanitary measure, the Chinese should be compelled to keep their houses and streets cleaner, and they should not be allowed to pack so many persons into such small space as is now their custom.

This abominable traffic in the flesh and blood of these unfortunate women should be dealt with rigorously and at once—their dens of prostitution closed without any delay.

A compulsory school law should place all of their children, girls and boys, into good schools. All invidious legislation should be repealed, and Christian men and women must multiply their efforts to uplift and Christianize these people.

To the question, "Chinaman or White man—which?" I understand Father Buchard to answer, the white man alone.

Hon. Frank M. Pixley answers, neither white nor Chinaman. America belongs to the Indian, the red man.

But according to the genius and spirit of our government and our national history, I stand here to answer thus: "*The doors of our country are open equally for both. We have room for all. Ours is "the land of the free, and the home of the brave." The oppressed and down-trodden from* *all nations may alike find shelter here, and under the benign influences of our free institutions, and of our exalted faith, with the blessing of Almighty God, these different nationalities and varying civilizations shall, in time, blend into one harmonious whole, illustrating to a wondering world "the common Fatherhood of God, and the universal brotherhood of man."*

This lecture, in turn, was answered by the U. S. Government which excluded the Chinese –

Pro bono publico –

CHAPTER XII.

"THE CHINESE QUESTION FROM A CHINESE STANDPOINT," 1873.

AFTER the delivery and publication of the author's reply to Father Buchard, that crafty priest omitted the "*Chinaman*" altogether from his catalogue of lectures. Mr. Pixley undertook to repeat his lecture on "*Our Street Arabs*," but after great expense, noise, and trouble in working it up, failed to secure an audience. A certain Mr. Starr, a Congregationalist minister, unable to get other employment, entered the service of the Anti-Chinese agitators about that time, and, for a few months, traveled over the country giving stale, driveling talks against the Chinese to *small* audiences of ignorant, irresponsible people; but his opposition was too weak to attract any public notice. Mr. Starr, however, enjoys the unenviable distinction of being the only Protestant clergyman on the Pacific Coast who has publicly identified himself with the Anti-Chinese movement, except it be a Methodist minister, Rev. H. Cox, D. D., who made one of the addresses at that notorious Anti-Chinese mass-meeting held in Union Hall, April 5, 1876.

The municipal government of San Francisco, however, did undertake to grapple with the Chinese question, not in any special effort to ferret out and punish the crimes of gambling, prostitution, and the abominable traffic in flesh and blood of enslaved women and girls. It is a matter of common report that Chinese villains have always *paid* pretty well for not being molested in those favorite pursuits.

In June, 1873, the Board of Supervisors of the city of San Francisco, among others, passed the following municipal orders:

No. 1097.

"SECTION 1.—Each and every male prisoner incarcerated or imprisoned in the county jail of the city and county of San Francisco, under and pursuant to a judgment or conviction had by any court having jurisdiction of criminal cases in the said city and county of San Francisco, shall immediately, upon their arrival at such county jail, under and pursuant to a judgment or sentence as aforesaid, have the hair of their head cut off or clipped to a uniform length of one INCH from the scalp thereof."

No. 1098.

Regulating license for keepers of laundries and laundry offices.

"SECTION 1.—For keepers of laundries and laundry offices who employ therefor one vehicle drawn by animal power, $2 per quarter. For those who employ therefor two such vehicles, $4 per quarter. For those who employ therefor more than two such vehicles, $15 per quarter. *For those who employ therefor no such vehicle, $15 per quarter.*"

The first of these was known as the "Pigtail ordinance," because it was designed for the express purpose of cutting off the cue of every Chinaman who should come under its provisions. It was vetoed by Mayor Alvord, to his honor be it said, and his veto was sustained. The mayor in his veto, well remarked that "this order, though general in its terms, *in substance and effect, is a special and degrading punishment inflicted upon the Chinese residents for slight offenses and solely by reason of their alienage and race.*" The laundry order was passed over the mayor's veto.

The evident intention and purpose of both these orders was simply to afflict and disgrace the Chinese, and make their stay in this country a misery and burden. The laundry order was general in its terms, and if rigidly and impartially enforced would have distressed as many poor white women as Chinamen, but it was never intended to be enforced against any body except the Chinamen.

The Chinese laundrymen came to me in great consternation. I advised them to go on as before, paying no regard to the law, and see what would be done. So all went quietly for a year, when suddenly one morning eleven Chinese laundrymen were arrested for violation of this ordinance in non-payment of this license. They gave bail and secured Ex-Gov. H. H. Haight to defend them in court, pleading the unconstitutionality of the law. At my suggestion, they caused formal complaint to be made against a number of white laundry women for the same offense. The result was, that the cases against the Chinamen in the police court were laid over until the new Board of Supervisors had time to rescind the order. Then the case was dismissed and the Chinamen's bail was refunded, and they went on their way rejoicing for a time. By some means one of the cases got into the County Court, and there Governor Haight pleaded the unconstitutionality of the law, and Judge Stanly's decision sustained the pleading—pronouncing the law unconstitutional.

While the Board of Supervisors were discussing the above municipal orders, and before they were finally passed, the writer, in behalf of the Chinamen, read the following appeal to the Supervisors in open session of the Board. The document was afterward published in a neat little tract which we insert in this place, as follows:

"THE CHINESE QUESTION

"FROM A CHINESE STAND-POINT.

"*To the People of the United States of America:*

"BROTHERS,—Will you listen to a calm, respectful statement of the Chinese question from a Chinese stand-point? Public sentiment is strong against us. Many rise up to curse us. Few there are who seem willing, or who dare to utter a word in our defense, or in defense of our treaty rights in this country. The daily papers teem with bitter invectives against us. All the evils and miseries of our people are constantly pictured in an exaggerated form to the public, and our presence in this country is held up as an evil, and only evil, and that continually.

"In California, Oregon, and Nevada, laws, designed not to punish guilt and crime, nor yet to protect the lives and property of the innocent, have been enacted and executed discriminating against the Chinese; and the Board of Supervisors of the city of San Francisco, where the largest number of our people reside, has surpassed even these State authorities in efforts to afflict us, by what seem to us most unjust, most oppressive, and most barbarous enactments. If these enactments are the legitimate offspring of the American civilization, and of the Jesus religion, you can hardly wonder if the Chinese people are somewhat slow to embrace the one or to adopt the other.

"Unfortunately for us, our civilization has not attained to the use of the daily press—that mighty engine for molding public sentiment in these lands—and we must even now appeal to the generosity of those, who perhaps bear us no good will, to give us a place in their columns to present our cause.

"THE POLICY OF CHINA.

"1. We wish the American people to remember that the policy of the Chinese Government was strictly exclusive. She desired no treaty stipulations, no commercial relations, no interchange whatever with Europe or America. She was not willing that other people should come to reside in her limits, because she knew the antagonism of races. For the same reason she was unwilling that her subjects should go forth to other lands to reside.

"But the United States and other Christian nations held very different views, and advocated a very different policy. Treaty stipulations, commercial relations, and friendly interchange of commodities and persons were demanded of the Chinese. To secure these with China, pretexts for war were sought and found, and, as the result of defeat on the part of the Chinese, our Government was *compelled* to give up her traditional, time-honored policy, and to form treaties of friendship and interchange with her conquerors.

"THE RESULT OF THIS POLICY.

"2. Under these treaty stipulations *dictated* to China by Christian governments, the people of Europe and America have freely entered China for the purposes of trade, travel, and Christian evangelization. Foreign residents in China are numerous, and many of them have amassed ample fortunes in that land. Their presence has ever been hateful to a large portion of the Chinese people. It is but fair to state this fact that as *much friction, if not more, is caused in China by the presence of foreigners than the Chinese are creating in this land.*

"The declaimers against us because we supplant white laborers in this country ought to know, what is well known to all intelligent Chinamen, that the introduction of American and English steamers upon the rivers and coasts of China has thrown out of business a vast fleet of junks, and out of employment a whole army of men, larger in number than all the Chinese now in America.

"And yet during these few years of commercial and friendly intercourse a large commerce has sprung up between China and America, creating a community interest between the people of these two countries, and doing much to remove the strong prejudices of the Chinese against foreign intercourse. American merchants and American enterprise, American missionaries and Christian doctrine meet with far less opposition and much greater favor in China now than formerly. Great changes are taking place in the popular sentiments of the people, a striking feature of which change is a marked partiality for the American Government and civilization.

"The Chinese Government has already sent a score of youths to this country to learn your language, your customs and laws, and proposes to send many more on the same errand. This fact of itself is significant.

"THE PRESENT EMBARRASSING DEMANDS OF AMERICA UPON THE CHINESE GOVERNMENT.

"3. We wish also to call the attention of the American public to the fact that at the present time the American and European Governments are greatly embarrassing the Chinese Government by strenuously insisting upon these two points, namely:

"First. That Americans and other foreigners shall be permitted to travel and trade and preach in all parts of the Chinese Empire without being subject to Chinese law. The foreign governments insist upon their right to carry their code of laws with them into all parts of our country, thus humbling and disgracing our Government in the eyes of our own people. How would that shoe fit the other foot? Or how can this claim be reconciled to the 'Golden Rule,' considering the present treatment of Chinese in America?

"Second. The audience question. Foreign governments insist upon holding audience through their representatives with the Emperor of China, without paying him the homage and respect which the Throne of China has ever received from all who came before it.

"INDUSTRIOUS.

"4. We wish now also to ask the American people to remember that the Chinese in this country have been for the most part peaceable and industrious. *We have kept no whisky saloons, and have had no drunken brawls, resulting in manslaughter and murder.* We have toiled patiently to build your railroads, to aid in harvesting your fruits and grain, and to reclaim your swamp lands. Our presence and labor on this coast we believe have made possible numerous manufacturing interests, which, without us could not exist on these shores. In the mining regions our people have been satisfied with claims deserted by the white men.

"As a people we have the reputation, even *here and now, of paying faithfully our rents, our taxes, and our debts.*

"In view of all these facts we are constrained to ask why this bitter hostility against the few thousands of Chinese in America? Why these severe and barbarous enactments, discriminating against us, in favor of other nationalities.

"From Europe you receive annually an immigration of 200,000 (among whom, judging from what we have observed, there are many—perhaps one-third—who are vagabonds, and scoundrels or plotters against your national and religious institutions). These, with all the evils they bring, you receive with open arms, and at *once give them the right of suffrage, and not seldom elect them to office.* Why, then, this fearful opposition to the immigration of 15,000 or 20,000 Chinamen yearly?

"But if opposed to our coming, still *in the name of our country, in the name of justice and humanity, in the name of Christianity* (*as we understand it*), *we protest against such severe and* *discriminating enactments against our people while living in this country under existing treaties.*

"OUR PROPOSITION.

"5. Finally, since our presence here is considered so detrimental to this country and is so offensive to the American people, we make this proposition, and promise on our part, to use all our influence to carry it into effect. *We propose a speedy and perfect abrogation and repeal of the present treaty relations between China and America, requiring the retirement of all Chinese people and trade from these United States, and the withdrawing of all American people and trade and commercial intercourse whatever from China.*

"This, *perhaps*, will give to the American people an opportunity of preserving for a longer time their civil and religious institutions, which, it is said, the immigration of the Chinese is calculated to destroy?

"This arrangement will also, to some extent, relieve the Chinese people and Government from the serious embarrassments which now disturb them, and enable them by so much to return to the traditional policy of their sages and statesmen; that is, '*Stay at home and mind their own business, and let all other people do the same.*'

"This is our proposition. Will the American people accept it? Will the newspapers which have lately said so many things against us, and against our residence in this country, will they now aid us in bringing about this, to us, desirable state of affairs? In the mean time, since we are now here under sacred treaty stipulations, we humbly pray that we may be treated according to those stipulations, until such time as the treaty can be repealed, aud all commercial intercourse and friendly relations come to an end.

"Signed in behalf of the Chinese in America, by
LAI YONG, YANG KAY,
A YUP, LAI FOON,
CHUNG LEONG."

CHAPTER XIII.

THE ANTI-CHINESE CRUSADE, 1876.

IT is a humiliating fact that the greatest enthusiasm is often manifested upon issues where ignorance, bigotry, prejudice and selfishness play the principal parts. The history of the "Anti-Chinese Crusade" in California, during this Centennial year of American independence; the grounds upon which it has been waged; the character and spirit of its leaders and active agents; the methods of the campaign, the willful misrepresentations made concerning helpless and defenseless strangers who have come to us by special invitation; the criminal perversion of testimony given under oath; the ill-concealed effort to blacken the character of Protestant Missions and missionaries, in order to make a case against the Chinamen; the proud arrogance and assumption of superior virtue and morality by a class of men, many of whom, in daily life and practice, fall far below the average Chinaman—all these things conspire to cause a blush of shame on the cheek of every intelligent Christian citizen, who understands the case, whenever the subject is mentioned.

Indeed, the whole discussion of this question, so far as these political demagogues are concerned, has been so puerile, so utterly destitute of logic and sound argument,—in its spirit and intent so subversive of the fundamental principles of liberty upon which the whole fabric of our government is built,—so blind to patent facts, so utterly regardless of truth, honor, and justice, that it requires no ordinary patience to arrange the shameful facts in hand, and write out an impartial sketch of its history.

In the Spring of the present year (1876), two facts conspired to give certain political aspirants a coveted occasion to inaugurate a bitter and wide-spread Anti-Chinese agitation. First, the decision of the Supreme Court of the United States, that the State legislations of California, prohibiting the importation of lewd Chinese women was unconstitutional. Second, the fact that an unusually large number of Chinese immigrants were arriving each month, with *rumors* that multitudes more were only waiting an opportunity to come. These two facts furnished an immediate occasion, and fresh material for an appeal to the selfishness, bigotry, and race prejudices of the people, in order to excite their hostility against the Chinese, and thereby secure their adherence to the political school of the agitators and lift them into office. The result has been that, for political purposes alone, the leaders of both political parties, and the secular press generally, have declared war upon the Chinamen. The press has deprecated the constant, violent assaults and abuses heaped upon the Chinamen, not because of the injustice and brutality of such conduct, but simply on the low, selfish ground that these acts of violence would injure the Anti-Chinese cause in the Eastern States. And before the Commissioners appointed by the municipal government of San Francisco could reach Washington, with the address and resolutions of the famous Anti-Chinese Mass-meeting of April 5th, a California Senator, Mr. A. A. Sargent, had anticipated all they had to say in a speech before the Senate, May 2, 1876.

A large portion of the press of California devoted itself to fanning the flames of excitement. The people were daily treated to editorials and correspondence setting forth in exaggerated and highly colored phrases the vices and crimes of the Chinese people, the ruin caused by Chinese cheap labor, and the tremendous impending evils of further Chinese immigration. All the existing evils which affect the morals of our own people were charged home upon the Chinese. All the sufferings of the poor and wretched were the results of Chinese immigration. The very vices and crimes of our hoodlum element were traced to the presence and competition of Chinese cheap labor. The people were admonished to remember that China had a population of four hundred millions, an alien race, incapable of assimilating with and of attaining to our higher forms of civilization, and that a constant stream from such a source would soon overrun and devastate the whole land. With admirable sophistry and flattery it was maintained that a "European after being in this country a few years, becomes as good a citizen, and as patriotic as a native born; a Chinaman never." (But the *fact* is, *some* Europeans make bad citizens, some Chinamen make good ones.) The working classes were easily made the dupes and tools of the demagogues. They were made to believe that if the Chinese were removed out of the way, thousands of white laborers, more than now, would immediately find employment at greatly increased wages. The Chinese laboring men were all called coolie slaves, and for a white man to be a common laborer beside a servile class, was disgraceful in the extreme, and utterly repugnant to the noble instincts of the intelligent yeomanry of this free land.

The organization of Anti-Chinese clubs throughout the city and country was strongly recommended. The frantic cry was raised, "'Organize, organize, *organize*." And organize they did. Politicians organized. The various classes of craftsmen organized. Loafers, tramps, and bummers organized. Hoodlum boys of ten and fifteen years of age were encouraged to join some of these organizations, and have been found very useful in teaching the Chinese that they are not wanted in this country. We give a specimen of the proceedings of these Anti-Chinese clubs as reported in the daily papers. It is quite suggestive:

"The Seventh Ward Anti-Coolie Club met last evening. After the business was through with, a gentleman, who has felt the evils of Chinese invasion, asked permission of the Club to make a few remarks, and said:

"'Mr. Gintlemin and Prisidint, I have some remarks to make on this great thing. I've been wurruckin amongst these hathens as foremin and head boss over some iv'em, and you bet your life I knocked 'em down whiniver they tuk any airs on thimsilves wid me. I am a white man, as is a white man, and Mr. Prisidint, I claims as how when a man is a white man, he should aither be a white man or lave the country. I showed thim 'are hathens as I was a white man, and forninst such employed Chinamens. Why, sur, I seed them men who employed these Chinamen, actually give 'em a chaw of terbacker, and indulgin' 'em in every way and manner as was possable to indulge 'em, and I was discharged because I knocked 'em down when they tuk too many liberties wid me. Yis, sur.'"

Acts of violence against the Chinese have been shamefully numerous, but for some reason, the newspaper reporters have not always thought them worthy of mention. One day some eight or ten of the Chinese girls of the Asylum of the Methodist Mission, accompanied by three American ladies, were rudely assaulted by a large crowd of men and boys in broad daylight within a few blocks of the City Hall. Mud, sand, and stones were thrown at them, and they were followed by a jeering, insulting crowd till they were compelled to seek refuge in the house of an Irish woman, who not only sheltered them but went out and tried to disperse the mob. The managers of the school have not since dared to take the girls out for recreation or observation without the special protection of the police.

The municipal authorities of San Francisco were early aroused to this question. The mayor has seemed to be the principal leader in the whole Anti-Chinese movement. He presented an address to the Board of Supervisors of the city, setting forth in no mild terms the evils, present and impending, of this Chinese immigration, and recommended some action on their part which should open up a general agitation of the subject whose influence should be felt in Congress. The Board acted promptly on the suggestion, and immediately took action which culminated in the "Grand Anti-Chinese Mass-meeting," of April 5th, and the appointment of three commissioners to go to Washington to present to the general Government the case against the Chinamen.

In the mean time, the Board of Supervisors had exercised its law-making prerogatives and re-enacted the "Pig-tail Order," which Mayor Alvord had vetoed three years before. They also re-enacted the Laundry Order, requiring every Chinaman to pay fifteen dollars license a quarter, unless he chose to deliver with horse and vehicle, when only two dollars would be required. And again, the poor Chinese laundrymen were compelled to be at the expense and trouble of securing a court decision that the order was unconstitutional.

The excitement ran so high that at last even the conservative, stolid Chinamen began to be alarmed, and on April 1st, issued the following *Manifesto:*

"TO THE AMERICAN PUBLIC.

"The United States has been open to Chinese emigration for more than twenty years. Many Chinamen have come; few have returned. Why is this? Because among our Chinese people, a few in California have acquired a fortune and returned home with joy. A desire to obtain a competency having arisen in the heart, our people have not shrunk from toil and trouble. They have expected to come here for one or two years and make a little fortune and return. Who among them ever thought of all these difficulties,—expensive rents, expensive living? A day without work means a day without food. For this reason, though wages are low, yet they are compelled to labor and live in daily poverty, quite unable to return to their native land. Now this honorable country is discussing the importance of prohibiting the further emigration of the Chinese. That is very good indeed. First, because it will relieve the American people of trouble and anxiety of mind; secondly, the Chinese will no longer be wanderers in a foreign land. Both parties will thus be benefited. But this result should be brought about in a reasonable manner. It is said that the six companies buy and import Chinaman into this country. How can such things be said? Our six companies have, year after year, sent letters discouraging our people from coming to this country, but the people have not believed us, and have continued to come. The necessary expense of these poor new comers is a constant drain upon the resources of those already settled here, so that the Chinese residents of this country, are also opposed to this rapid Chinese emigration.

"But the capitalists of this honorable country are constantly calling for Chinese cheap labor. The white laboring men of this country are very angry because the Chinese obtain employment which they claim belongs to white men alone, and so they hate the Chinamen, sometimes throw stones at them, sometimes strike them on the street, and constantly curse them. The Chinese people can not return such treatment in the same kind, lest other nations hearing of such things should ridicule the laws of this honorable country as of no use.

"To prohibit the Chinese from coming to this country is not a difficult matter. Formerly His Imperial Majesty, our August Emperor, made a treaty of amity and friendship with the Government of this honorable country, opening commercial relations and permitting free intercommunication between the people of the two countries. This treaty is in accordance with the law of all nations.

"And now if the American people do not desire the Chinese to come here, why not go to the Emperor and ask a repeal of the treaty, or why not limit the number of immigrants on each steamer to a very few? Then more would return and fewer would come, and not ten years would elapse before not a trace of the Chinamen would be left in this great and honorable country. Would not that be well indeed? But let there be counsel and consideration. It can not be said that Chinese labor impoverishes this country, and are not the customs paid by the Chinese a benefit to this country? Now let the Government of the United States propose to the Government of China a repeal or change of the treaty, prohibiting the people of either country from crossing the ocean, then shall we Chinese forever remain at home and enjoy the happiness of fathers, mothers, wives, and children and no longer remain strangers in a strange land. Then the white laborer of this country shall no longer be troubled by the competition of the Chinese, and our Chinese people no longer be subjected to the abuses and indignities now daily heaped upon them in the open streets of this so-called Christian land. If this can be accomplished, we Chinese will continually offer to the virtue of this honorable country our deepest gratitude and thanks."

They also, the same day, addressed the following letter to the Chief of Police:

"SAN FRANCISCO, April 1, 1876.

"To H. H. ELLIS, *Chief of Police of City and County of San Francisco:*

"SIR:—We wish to call your attention to the fact, that at the present time frequent and unprovoked assaults are made upon our Chinese people while walking peacefully the streets of this city. The assaulting party is seldom arrested by your officers, but if a Chinaman resist the assault, he is frequently arrested and punished by fine or by imprisonment. Inflammatory and incendiary addresses against the Chinese, delivered on the public streets to the idle and irresponsible element of this great city, have already produced unprovoked and unpunished assaults upon some of our people, and we fear, that if such things are permitted to go on unchecked, a bloody riot against the Chinese may be the result. Regretting that the Chinese are so obnoxious to the citizens of this country, and quite willing to aid in seeking a repeal or modification of the existing treaty between China and the United States, yet being here under sacred treaty stipulations, we simply ask to be protected in our treaty rights.

"Respectfully submitted,

"THE SIX COMPANIES."

To show that the Chinamen had not exaggerated the abuses heaped upon them, we give an item from a daily paper of the same date as the above note to the Chief of Police:

"A RIOTOUS ASSEMBLY.

"An inflammatory Anti-Chinese meeting was held last evening on Kerney Street, and addressed by an incendiary orator. Under his heated harangue, the crowd was wrought up to the highest pitch of excitement, and increased in numbers until the street was blocked by a surging mass. The speaker read a long series of resolutions condemning the importation of coolies, demanding a remedy from the law-making power, and ended by proclaiming that if no measures were taken to suppress the plague, the people were justified in taking summary vengeance on the Mongolians. The resolutions were received with yells by the listeners, and several unlucky Chinamen who passed by at the moment, were knocked down and kicked, to emphasize the verdict. The speaker then resumed his address in a more incendiary strain than before, calling on the populace, in the name of humanity, and their families, and as American citizens, to 'drive every greasy-faced coolie from the land.' 'We must take this insidious monster by the throat,' shouted the speaker, 'and throttle it—choke it until its heart ceases to beat, and then hurl it into the sea!' At the conclusion of his speech he called upon every man to sign the resolutions, which about two hundred of those present did. During the crowding up to accomplish this, a car passed along on which a Chinaman was riding. Yells of 'Pull him off!' 'Lynch him!' 'Kill the greasy slave!' etc., rent the air; but the Mongolian escaped with only a few cuffs and a vigorous kick or two."

Things got to such a pass that the sensational papers which had been fanning the flames of popular excitement began to find that "Fears of an Anti-Chinese riot were expressed in various quarters," and to "call upon the Mayor and the Chief of Police to give their attention to the matter in time." They further trusted "that at the Anti-Chinese mass-meeting to-night there will be no sensational clap-trap eloquence," designed to fire the popular heart. "The popular heart is already sufficiently *fired.*" Thousands of the best citizens feared a bloody riot. The Chinese themselves became exceedingly nervous, and prepared, as best they could, to defend themselves in case of an attack. The pawnbroker shops reaped a rich harvest from the sale of revolvers and bowie-knives to Chinamen. One dealer alone sold sixty pistols to Chinamen in one day at good prices."

The Presidents of the Six Companies, that they might do all in their power to avert the threatened disturbance, sent the following communication to the Mayor:

"To A. J. Bryant, *Mayor of the City and County of San Francisco:*

"Sir,—We, the undersigned Presidents of the Chinese Six Companies of this city, desire, most respectfully, to call your attention to the fact (which may not have escaped your notice) that wide-spread rumors are abroad all over this city, to the effect that a riotous attack upon the Chinese is about to take place. It is widely reported that to-night, while the more respectable class of citizens are peacefully devising means to prohibit further Chinese emigration, another class, mostly of foreign birth, will commence riotous proceedings against the Chinese who are already here. We notice that Anti-Chinese societies are being formed in every ward of the city, and in many towns of the State. Denunciatory and incendiary addresses against the Chinese, publicly made upon the streets of the city, to large crowds of excitable and idle people, have already produced acts of violence, and unprovoked, and, we are sorry to say it, unpunished assaults upon our countrymen. We have noticed that for two or three weeks past the city papers have failed to observe these violent assaults made upon the Chinamen; or, if they have observed them, they have failed to notice them in their columns. We have also noticed that the daily press of the city is constantly warning the people to abstain from riotous proceedings against the Chinese, which we think would hardly be done without some cause existed to fear that such proceedings are intended. All these things are causing the Chinese people great anxiety. And in the immediate danger which seems to threaten us as well as to threaten the peace and good name of this city, we appeal to your Honor the Mayor and Chief Magistrate of this municipality to protect us, to the full extent of your power, in all our peaceful treaty rights, against all unlawful violence, and all riotous proceedings now threatening us. We would deprecate the results of mob violence, for we not only value our property and cherish our lives, which now seem to be in jeopardy, but we should also regret to have the good name of this great and honorable country tarnished by the riotous proceedings of her own citizens.

"Our countrymen are better acquainted with peaceful vocations than with scenes of strife, yet many of them have lived long enough in this country to learn that self-defense is the common right of all men; and should a riotous attack be made upon the Chinese quarters, we have no power, even if we had the disposition, to restrain our countrymen from defending themselves to the last extremity, and selling their lives as dearly as possible. But we trust and believe that it is in your Honor's power, and in accordance with your high sense of justice to prevent these threatened evils. That we may do all in our power as good citizens to preserve the peace and avert a riot, we most respectfully submit these statements, and make this earnest appeal to your Honor. Respectfully submitted,

"LEE MING HOW, Sam Yup Company,
"SAW YUN CHONG, Kong Chow Company,
"CHAN LUNG KONG, Wing Yung Company,
"LEE CHEONG CHIP, Hop Wo Company,
"LEE CHU KWAN, Yung Wo Company,
"CHAN KONG CHEW, Yan Wo Company.

"SAN FRANCISCO, April 5, 1875."

It is a strange comment upon our free institutions in this Centennial year, that while the Governor of the great State of California and the Mayor of the great city of San Francisco were presiding over a great Anti-Chinese mass-meeting of twenty thousand "intelligent citizens," the whole Chinese population of the city, about thirty thousand in number, were advisd by the same magnates, as well as by other citizens, to retire into their shops and stores, and lodging houses; to keep off from the streets, and out of sight of *Christian* men, lest they be massacred in cold blood!

The newspapers have told how closely the Chinese followed the advice:

"At nine o'clock last night, the streets in the Chinese quarter were almost deserted and nearly all the stores closed. Special policemen were stationed at each corner, and the place had decidedly the appearance of a town under martial law. Here and there a Chinaman would peep out of his stronghold and greet the passer-by with a ghastly smile, and it was evident from the lights shining through the crevices of the window shutters, and the bustle within, that John was watching and waiting, ready but not anxious for a fray. The dozen Chinamen stationed on Dupont and Jackson Streets, were probably members of the noble Highbinder Association, or pickets ready to warn their countrymen of any approaching danger.

"About ten o'clock a reporter strolled through the heart of Chinatown, taking in his way Jackson, Clay and Sacramento, between Kearney and Stockton Streets, and Dupont Street for a considerable part of its length. The general quietness seemed like the quiet of a New England Sabbath.

The shutters were all closed; a great part of of the houses were dark, the streets were entirely deserted by Celestials, and the few people who were passing seemed for the most part incited by a curiosity to see how the inhabitants of this quarter were deporting themselves during the excitement. The hoodlumistic element was slightly represented, but was restrained from acts and even words of violence by the presence of the police, who were stationed at nearly every corner and guarded the entrance of every alley.

"A little back from the entrance of several of the blind alleys on Jackson Street could be seen, notwithstanding darkness, the shadowy forms of a few anxious ones, and an occasional guttural sound caught the ear, but, probably, never in the last fifteen years have the streets of this part of San Francisco, been so free from Chinamen as they were last evening."

The principal effort of the speakers at the great meeting was directed to calming the excitement of the people, already wrought up to a pitch of frenzy, and trying to prevent an immediate mad riot upon the peaceable Chinaman.

The spirit of the meeting, however, was manifested, when a street car came into the crowd, containing a little Chinese boy, who, all unconscious and ignorant of what was going on, was on his way to visit his friends in Chinatown. The mob attacked the car, pulled the boy out, and it took the best energies of a whole squad of stalwart policemen to save the little fellow from being literally torn to pieces by the twenty thousand brave white Christian men attending that "*Grand Anti-Chinese Mass-meeting.*"

At that meeting an address and series of resolutions were unanimously adopted, to be forwarded to the President and Congress, containing the oft-repeated charges against the Chinese, and a plea for the prohibition of further immigration from that land. The resolutions are supposed to embody the whole case of the opposition, and read as follows;

"*Resolved*, That the sentiments embodied in the foregoing address are expressions of the opinion of this assemblage, and in view of the facts therein set forth we earnestly recommend the Congress of the United States to give this matter of Chinese immigration its immediate and earnest attention.

"*Resolved*, That the people of California in their perfect loyalty to the Government and the law, recognize their duty to the Chinese now among us, promising them protection, and all their rights, and a guarantee of all their privileges to which they are entitled under existing laws.

"*Resolved*, That in relation to the continuing immigration from China, we claim the right, from our superior knowledge of the results of this immigration, and our observation of its practical workings, and as an intelligent part of the American people, to declare our unalterable hostility to it, to say that the bulk of this immigration is pure and simple peonage.

"*Resolved*, That the majority of the emigrants are coolies, in bondage to secret organizations more powerful than our courts, and held in servitude for debt—a slavery only terminable at the will of the masters, over whom our laws have no control.

"*Resolved*, That this system is immoral and brutalizing, worse than African slavery. It involves a systematic violation of our State and municipal laws, and is attended by murder, false and forcible imprisonment, perjury, subornation, kidnaping, and the sale of women for the purpose of prostitution.

"*Resolved*, That the presence of these people in our midst has a tendency to demoralize society and minister to its worse vices. It aids to corrupt and debauch our youth, and the labor of this servile class comes in direct competition with the labor of American citizens. It degrades industrial occupations, drives white labor from the market, multiplies idlers and paupers, and is a menace to Christian civilization.

"If these things be true—and we challenge their successful denial—*then* we have a right to demand of Congress that it shall investigate, and then legislate for the abatement of this evil; therefore,

"*Resolved*, That the General Committee having this meeting in charge shall appoint, the Mayor of the city approving, not to exceed five citizens of San Francisco, intelligent upon this Chinese question, who shall proceed to Washington, and, having submitted this address and these resolutions to the House of Congress, shall earnestly urge such legislation as may be necessary to meet the requirements of this occasion."

But before the Commissioners appointed to present these resolutions in Washington had time to make the journey, Senator Sargent executed, what may be called in a small way, a splendid political maneuver, by using all the arguments these men had gathered up and prepared, and the additional testimony hostile to the Chinese given before the Senate Investigating Committee in California, and had exhausted himself and the subject in picturing all the evils *actual* and *imaginary* of the Chinese population, in a brilliant Anti-Chinese speech before the Senate.

So far as taking the wind out of the sails of the California Anti-Chinese Commissioners is concerned, Senator Sargent's speech was a grand success. But it was a one-sided, partisan effort. The same exhaustive study of the evils existing among the Irish or German immigration, if attended with the same concealment or perversion of favorable testimony as in the case of Mr. Sargent's Anti-Chinese speech, would make a case almost equally strong against them. Senator Sargent's speech is not that of the statesman, but of the partisan advocate, the selfish politician. To give authority to his points he quotes from the testimony of certain missionaries, but is careful to withhold all their testimony favorable to the Chinaman, and only quotes detached sentences which can be made to sustain his points against them.

The Chinamen, in the mean time, seemed perfectly confounded by this general outburst of indignation against them, and many began to wish themselves out of this *Christian* country.

The leaders did propose to send a commission to Washington, but when their practical minds began to ask, "What for?" they concluded not to be so foolish. They did, however, write to "Yung Wing" and asked him to represent them in Washington. They also forwarded the following memorial:

"A MEMORIAL FROM REPRESENTATIVE CHINAMEN IN AMERICA.

"To His Excellency U. S. Grant, *President of the United States of America:*

"Sir,—In the absence of any Consular representative, we, the undersigned, in the name and in behalf of the Chinese people now in America, would most respectfully present for your consideration the following statements regarding the subject of Chinese immigration to this country:

"I. We understand that it has always been the settled policy of your Honorable Government to welcome immigration to your shores from all countries, without let or hinderance. The Chinese are not the only people who have crossed the ocean to seek a residence in this land.

"II. The Treaty of Amity and Peace between the United States and China makes special mention of the rights and privileges of Americans in China, and also of the rights and privileges of Chinese in America.

"III. American steamers, subsidized by your Honorable Government, have visited the ports of China, and invited our people to come to this country to find employment and improve their condition. Our people have been coming to this country for the last twenty-five years, but up to the present time there are only 150,000 Chinese in all these United States, 60,000 of whom are in California, and 30,000 in the city of San Francisco.

"IV. Our people in this country, for the most part, have been peaceable, law-abiding and industrious. They performed the largest part of the unskilled labor in the construction of the Central Pacific Railroad, and also of all other railroads on this coast. They have found useful and remunerative employment in all the manufacturing establishments of this coast, in agricultural pursuits, and in family service. While benefiting themselves with the honest reward of their daily toil, they have given satisfaction to their employers, and have left all the results of their industry to enrich the State. They have not displaced white laborers from these positions, but have simply multiplied the industrial enterprises of the country.

"V. The Chinese have neither attempted nor desired to interfere with the established order of things in this country, either of politics or religion. They have opened no whisky saloons, for the purpose of dealing out poison and degrading their fellow-men. They have promptly paid their duties, their taxes, their rents, and their debts.

"VI. It has often occurred, about the time of the State and general elections, that political agitators have stirred up the minds of the people in hostility to the Chinese, but formerly the hostility has usually subsided after the elections were over.

"VII. At the present time an intense excitement and bitter hostility against the Chinese in this land, and against further Chinese immigration, has been created in the minds of the people, led on by his Honor, the Mayor of San Francisco, and his associates in office, and approved by his Excellency the Governor, and other great men of the State.

"These great men gathered some twenty thousand of the people of this city together on the evening of April 5th, and adopted an address and resolutions against Chinese immigration. They have since appointed three men (one of whom we understand to be the author of the address and resolutions) to carry that address and those resolutions to your Excellency, and to present further objections, if possible, against the immigration of the Chinese to this country.

"VIII. In that address numerous charges are made against our people, some of which are highly colored and sensational, and others, having no foundation whatever in fact, are only calculated to mislead honest minds and create an unjust prejudice against us.

"We wish most respectfully to call your attention, and through you, the attention of Congress, to some of the statements of that remarkable paper, and ask a careful comparison of the statements there made with the facts of the case; and,

"(*a*) It is charged against us that not one virtuous China woman has been brought to this country, and that here we have no wives nor children.

"The fact is, that already a few hundred Chinese families have been brought here. These are all chaste, pure, keepers-at-home, not known on the public street. There are also among us a few hundred, perhaps a thousand, Chinese children, born in America.

"The reason why so few of our families are brought to this country is, because it is contrary to the custom and against the inclination of virtuous Chinese women to go so far from home, and because the frequent outbursts of popular indignation against our people have not encouraged us to bring our families with us against their will.

"Quite a number of Chinese prostitutes have been brought to this country by unprincipled Chinamen, but these, at first, were brought from China at the instigation, and for the gratification of white men. And even at the present time, it is commonly reported that a part of the proceeds of this villainous traffic goes to enrich a certain class of men belonging to this honorable nation—a class of men, too, who are under solemn obligation to suppress the whole vile business, and who certainly have it in their power to suppress it, if they so desired.

"A few years ago our Chinese merchants tried to send these prostitutes back to China, and succeeded in getting a large number on board the outgoing steamer; but a certain lawyer of your honorable nation (said to be the author and bearer of these resolutions against our people), in the employ of unprincipled Chinamen, procured a writ of *habeas corpus*, and brought all those women on shore again, and the Courts decided that they had a right to stay in this country if they so desired. Those women are still here, and the only remedy for this evil and also for the evil of Chinese gambling lies, so far as we can see, in an honest and impartial andministration of municipal government in all its details, even including the police department. If officers would refuse bribes, then unprincipled Chinamen could no longer purchase immunity from the punishment of their crimes.

"(*b*) It is charged against us that we have purchased no real estate. The general tone of public sentiment has not been such as to encourage us to invest in real estate, and yet our people have purchased and now own over eight hundred thousand dollars worth of real estate in San Francisco alone.

"(*c*) It is charged against us that we eat rice, fish, and vegetables. It is true that our diet is slightly different from the people of this honorable country; our tastes in these matters are not exactly alike and can not be forced. But is that a sin on our part, of sufficient gravity to be brought before the President and Congress of the United States?

"(*d*) It is charged that the Chinese are no benefit to this country. Are the railroads built by Chinese labor no benefit to the country? Are the manufacturing establishments, largely worked by Chinese labor, no benefit to this country? Do not the results of the daily toil of one hundred thousand men increase the riches of this conntry?

Is it no benefit to this country that the Chinese annually pay over two million dollars duties at the Custom House of San Francisco? Is not the two hundred thousand dollars annual poll tax paid by the Chinese any benefit? And are not the hundreds of thousands of dollars taxes on personal property, and the Foreign Miner's tax, annually paid to the revenues of this country, any benefit?

"(*e*) It is charged against us that the Six Chinese Companies have secretly established judicial tribunals, jails, and prisons, and secretly exercise judicial authority over the people. This charge has no foundation in fact. These Six Companies were originally organized for the purpose of mutual protection and care of our people coming to and going from this country. The Six Companies do not claim, nor do they exercise any judicial authority whatever, but are the same as any tradesmen or protective and benevolent societies. If it were true that the Six Companies exercise judicial authority over the Chinese people, then why do all the Chinese people still go to American tribunals to adjust their differences, or to secure the punishment of their criminals?

"Neither do these Companies import either men or women into this country.

"(*f*) It is charged that all Chinese laboring men are slaves. This is not true in a single instance. Chinamen labor for bread. They pursue all kinds of industries for a livelihood.

"Is it so then that every man laboring for his livelihood is a slave? If these men are slaves, then all men laboring for wages are slaves.

"(*g*) It is charged that the Chinese commerce brings no benefit to American bankers and importers. But the fact is, that an immense trade is carried on between China and the United States by American merchants, and all the carrying business of both countries, whether by steamers, sailing-vessels or railroad, is done by Americans. No China ships are engaged in the carrying traffic between the two countries.

"Is it a sin to be charged against us that the Chinese merchants are able to conduct their mercantile business on their own capital? And is not the exchange of millions of dollars annually by the Chinese with the banks of this city any benefit to the banks?

"(*h*) We respectfully ask a careful consideration of all the foregoing statements. The Chinese are not the only people, nor do they bring the only evils that now afflict this country. And since the Chinese people are now here under solemn treaty rights, we hope to be protected according to the terms of this treaty.

"But, if the Chinese are considered detrimental to the best interests of this country, and if our presence here is offensive to the American people, let there be a modification of existing treaty relations between China and the United States, either prohibiting or limiting further Chinese immigration, and, if desirable, requiring also the gradual retirement of the Chinese people, now here, from this country. Such an arrangement, though not without embarrassments to both parties, we believe, would not be altogether unacceptable to the Chinese Government, and, doubtless, it would be very acceptable to a certain class of people in this honorable country.

"With sentiments of profound respect,

LEE MING HOW,
President Sam Yup Company.
LEE CHEE KWAN,
President Tung Wo Company.
LAW YEE CHUNG,
President Kong Chow Company.
CHAN LEUNG KOK,
President Ning Tung Company.
LEE CHEONG CHIP,
President Hop Wo Company.
CHAN KONG CHEW,
President Yan Wo Company.
LEE TONG HAY,
President Chinese Young Men's Christian Association.'

An anonymous tract, of some twenty pages, written for the Chinese by Professor Augustus Layres, and entitled "The Other Side of the Chinese Question," was also forwarded to Washington, and to the principal cities of the country. These two documents presenting, as they do, a more truthful statement and reasonable view of the question, than the heated partisan pleadings of the opposition, have already done much to counteract the vicious impressions made at first by the aspiring agitators.

The champion Anti-Chinese paper of San Francisco was compelled to acknowledge that the "*Memorial of the Chinese*" was respectful in tone, and was in all its characteristics a document that indicated that it was drawn up by an astute and accomplished diplomat. One of the Anti-Chinese Commissioners, Mr. P. A. Roach, has confessed that the statements of the "Memorial" caused the Anti-Chinese Commissioners much trouble. The candid and impartial reader can pass his own judgment upon the merits of the case after having heard both the accuser and the accused.

In the mean time a committee of California Senators, appointed to investigate the whole question of Chinese immigration, and report at the next meeting of the Legislature, held its sessions in San Francisco and Sacramento. The committee professed to seek all facts bearing on the Chinese question. But the class of questions constantly proposed by this committee to the witnesses and the direction seemingly given to the investigation had the tendency to bring into notice all the testimony unfavorable to the Chinese, and to throw into the shade important and reliable testimony in their favor.

It seems to have been a part of the design or scheme of this committee to destroy, if possible, the confidence, and to modify the views, of the Christian public in the Eastern States, with regard to the influence of Christian missions upon the Chinese people. Wicked, godless men, of infamous reputation in the communities where they live, and heathen of bitter hostility to the Christian religion, were called upon to testify as to the character of Protestant missionaries among the Chinese in California, and as to the number and character of the Chinese converts to Christianity. The testimony of such men has been reported and published in all the land, and has added fuel to the flames of prejudice and bigotry. One of those witnesses went so far as to testify that a certain Protestant missionary was engaged in selling Chinese women for purposes of prostitution. This was a little too bare-faced, even for that committee, and "for various reasons that part of the testimony of F. L. Gordon is omitted" in the official report of the testimony taken, but it had already gone forth from them in all the newspapers of the land, and stands before the public, plainly revealing the spirit and intent of the committee.

Since the great meeting, and as one of its legitimate results, and during the session of the Senate Investigating Committee, assaults and riots upon the Chinese people have been more numerous than before. A newspaper correspondent from Truckee, says:

"Last night an armed, masked party, numbering about fifteen, proceeded about a mile back of town to a Chinese camp situated on Front Creek, burned their cabins, and deliberately shot down three of them, killing two outright. The other was mortally wounded."

The same correspondent adds the following suggestive paragraph:

"Now that our mill-owners and others heretofore employing Chinese laborers have discharged them, and employed white laborers, the latter will not avail themselves of the inducements held out to them, and the consequence is that Chinese labor is again resorted to."

A curious state of things, indeed. White men are engaged upon a job, but refuse to work.

Chinamen, of necessity, are employed, and the white men, masked and under cover of night, go and shoot down the Chinamen and burn their cabins. They will neither work themselves nor let any body else. But Mr. Pixley and Mr. Roach are sent by the municipal government of San Francisco to memorialize Congress on the virtues of these white men and the vices of these Chinamen!! At Antioch a mob of white men drove the Chinamen out of town one day, and burned their houses the next, and the newspaper correspondent when narrating the affair, piously said, "This Chinese nuisance has become a disgrace which the *law-abiding* population will not much longer *permit* to eat away the foundations of Christianity!!!"

The next day the South San Francisco Anti-Chinese Club passed a resolution admitting "boys of the ward to the meetings on the ground that they could be useful in working out the desired end," and passed a vote of *thanks "to the people of Antioch for the noble stand they had taken and the rousing example they had set."*

A morning paper said:

"It is scarcely safe for a Chinaman to walk the streets in certain parts of this city. When seen, whether by day or night, they are mercilessly pelted with stones by the young scape-graces who now, there being no schools, have nothing else to do, while older hoodlums look on approvingly, and, if the Chinamen venture to resist the assaults, take a hand in and assist the youngsters. Chinese wash-houses are sacked almost nightly. A Chinaman apparently has no rights which a white hoodlum, big or little, is bound to respect."

A San Francisco paper also says:

"There are many indications that a majority of the police force, if not absolutely indifferent to the persecution and maltreatment of Chinamen by the hoodlums, at least make no earnest effort to arrest this class of offenders and bring them to justice. Yesterday afternoon, at about five o'clock, an inoffensive Chinaman was attacked by a large crowd of boys in the vicinity of the Mint on Fifth Street. He was quite severely injured, and after blowing a policeman's whistle, fled, pursued by a crowd of boys, which at Howard Street numbered over two hundred, who assailed the fleeing Mongolian with such missiles as were available. In the rear of this crowd was a self-possessed officer, who contemplated the scene with unruffled serenity, and seemed to think that he had discharged his whole duty when he had shaken his head at the aggressors and said, in accents of mild deprecation, 'Go away, boys; go away.' No arrest was made, and there was no attempt to make any. Yet it would not have been difficult for an energetic officer to have got hold of some of the ringleaders. It is the impunity which the perpetrators of such attacks enjoy that makes offenses of this kind so frequent. If a few of those who indulge in the amusement of beating and stoning Chinaman were brought to punishment these outrages would cease. But as it is, the boys are encouraged to regard such offenses as venial, and to indulge in them 'just for fun.'"

During the intense heat of the Anti-Chinese Crusade, in April and May, 1876, the municipal government of San Francisco demonstrated its ability to close Chinese gambling-houses, but they were only closed temporarily, for in August, after three or four months only had elapsed, these dens were all open again, and rumors floated around among my Chinese friends, to the effect that the Chinese gambling fraternity had paid large moneys for the privilege of resuming their business.

Such is the character and history of the present Anti-Chinese excitement. An able editorial in the New York *World*, of June 5th, well and truthfully said:

"The Anti-Chinese agitation on the Pacific Coast has, in all likelihood, been given more prominence than it deserves. Those who participated in it are generally of the brawling class, made up of small politicians, anxious to curry favor with laborers and artisans, who are apprehensive, especially in a time of commercial depression, and always easily aroused; and sensation mongers eager to accept the offered opportunity to write up Chinatown again, and invent a few details to suit the occasion. Behind them is the hoodlum element on the alert for any thing which promises a riot and occasion for pillage.

"In the midst of the turmoil raised by these agitators, it is not easy that the voice of common sense is heard, and principle is very apt to be swayed or silenced by prejudice. Nevertheless, we venture the prediction that if the respectable citizens of California could be polled, they would by an overwhelming majority declare that the present Mongolian crusade is as undesirable as it is unjust.

"Besides, the Anti-Chinese argument defeats itself, for in the same breath it is urged that the Celestials pour in there by myriads. It is also charged that they do n't come to stay and be Americanized, but as soon as they have made a a little money take it and themselves home to the Flowery Kingdom. The positions are inconsistent, and till we have elected to stand on one we must reject them both. If the Chinese pay taxes, rents, and fares, and earn and purchase that which they wear and consume, the community must be the gainer. If they work for less wages than other people, there is a saving of capital which will find other investment. Inasmuch as the most rabid denunciations of the Chinese come from people who do not work, except when menaced by starvation, the Chinese have rather the better of the argument. So with the moral feature of the question. The prison statistics of the State of California and San Francisco show the average of crime among the Chinamen to be lower than among the rest of the population. If Chinese prostitutes are inoculating the guileless youths of San Francisco with terrible disease does not the fault rest with the guileless youth? It is by no means flattering to our national pride that in this Centennial year such a discussion as this should be waged and that all the courtesy and cogency should be displayed on the side of the uncivilized heathens."

This crusade against the Chinese in America is already beginning to bear fruit in China. A correspondent from China writes:

"The Chinese excitement in San Francisco is now pretty generally known throughout the open ports, and has created a bad feeling against the Americans. Educated natives characterize it as a gross infringement on the treaty, and sure to find speedy retaliation on Americans here."

CHAPTER XIV.

THE "SIX COMPANIES" AND CHINESE SLAVERY.

FROM the beginning until now the opposition to Chinese immigration has constantly repeated the unqualified statement, that a large proportion of the Chinese who come to this country are imported or brought here by the "Six Companies," or their agents, and that all these laboring Chinamen are to all practical intents and purposes, the slaves or peons of these Companies. This charge was brought against the Chinese as early as 1856, and was ably and exhaustively answered by Mr. Speer, than whom no better authority could be given, and whose statements of the design and practical working of these *Companies* we have given and indorsed on page 229. In his reply to Father Buchard in 1873, the writer, who, from long experience with the Chinese ought to have known what he was talking about, boldly maintained that there was no slavery of China*men* in America; that the Chinese women were nearly all held in a terrible bondage, but not a single case of slavery so far as the *male* population was concerned, could be found among all the Chinamen in America.

All the reliable testimony before the recent California Senate Investigating Committee has fully sustained these statements. Rev. Dr. Loomis and Rev. Mr. Condit, both well acquainted with Chinese matters in this country, hold the same opinion. The Presidents of the Six Companies themselves in their "Memorial" to President Grant pointedly and boldly deny that they import either *men* or *women* into this country, and declare most emphatically that *in no single instance is a Chinaman in the United States a slave*. That if *these Chinese laboring men* are called *slaves*, then *all men laboring for wages may be called slaves.* But in face of all this testimony proving the charge of slavery false, and without *any evidence* to support their assertions, unprincipled agitators have denounced the Six Companies through all the land, as importers of coolie-slaves, and have denounced the whole Chinese laboring class, as slaves in bondage to these companies. A cause must be bad indeed when it has to be sustained by denunciation without facts, by assertions not only without proof, but contrary to abundant and reliable evidence.

If these Chinamen are all slaves, and have been slaves during these twenty years of their residence in all parts of the Pacific Coast, in which time according to the agitators they have "constantly blocked our courts of justice" with their multiplied civil and criminal suits, certainly it is reasonable to suppose that some opportunities would have occurred for obtaining reliable evidence as to the existence of slavery among them. But up to the present time *no such evidence or shadow of such evidence* has been produced. These Chinese coolie-slaves are a most remarkable class of slaves. They go and come when and where they please, work or refuse to work at their pleasure; they use the proceeds of their labor as they choose, buy their own clothes, pay their own rents, go to the theater, gamble, smoke opium, bring suits in our courts, send money home to parents and friends, and act in all respects just like free men. And yet we are told that they are abject slaves. What wonderful legislative and executive ability those six Chinamen, the Presidents of these Companies, must have to enable them to hold so many people in such abject slavery. Why have not some of these slaves taken advantage of our laws against slavery, and prosecuted their cruel masters in our courts and obtained a decree of their own freedom? Why do the hundreds of intelligent Chinese Christians in America constantly assert that there is no such thing known among their people in this country as slavery or bondage, except in the case of the women? This charge of slavery made against the Chinese ought to be as publicly and widely withdrawn as it has been publicly and widely made, unless some evidence can be produced to substantiate the charge. A great free people, in the very act of celebrating the First Centennial of their Independence, can not afford to wage a war of races, based upon a tissue of falsehoods and willful misrepresentations, instigated by prejudice, ignorance, and bigotry, and conducted on the methods of political chicanery.

In 1862 an able Joint Committee of the Legislature of the State of California was appointed to investigate the whole Chinese Question. In their report that Committee said:

"They (the Chinese) pursue whatever calling they choose, and are as free as any persons in the State. Upon this head your Committee examined them at great length, and in the most minute and careful manner, and your Committee is satisfied that there is no system of slavery or coolieism amongst the Chinese in this State. If there is any proof going to establish that any portion of the Chinese are imported into this State as slaves or coolies, your Committee have failed to discover it. . . . They (the respectable Chinese merchants) have made several attempts to send their abandoned women home to China; but their efforts have been frustrated under the plea that this is a free country and these women can do as they please. . . . Instead of driving the Chinese out of the State, bounties might be offered them to cultivate rice, tea, tobacco, and other articles. We have not the power, nor should it be our policy, to shut ourselves out from one of the most magnificent openings of the age. . . . Let us legislate as becomes a great, liberal, magnanimous people. Let us show our superiority by our kindness."

As to the Six Companies, and the power they wield, great misapprehensions prevail in the minds of the people. It is the custom of the Chinese in China, when any considerable number emigrate from one city to another, to come together and form a kind of mutual-aid society, or guild. The officers are elective, and hold their offices for a specified length of time. Voluntary subscriptions are raised, and voluntary taxes are imposed for the purpose of providing a hall or quarters for the meetings of the guild. Generally a temple or shrine of worship, dedicated to the particular divinities of the clan, is erected in connection with this hall. This hall becomes the rendezvous of the members and retainers of the association. Disputes and differences among themselves are generally compromised and settled according to the advice of the officers and influential members, without resort to magistrates. Membership is entirely voluntary, and may be severed at the will of the individual. Of such character are the several Chinese associations in California now known as the Six Companies. Each Company represents a certain district in China, and claims as members all the Chinese from that district. There are no formal rites or ceremonies of admission. No admission fee is charged. No certificates of membership are issued. The name, age, and native place of each Chinese immigrant is obtained, immediately on the arrival of the steamer, by the officers of the several Companies, and the name thus obtained is at once enrolled on the books of the Company representing the district from which he came.

In the early days of California these Companies were more useful than now. They gave advice to the newly arrived immigrant, they took some care of the helpless poor and the sick, and they did quite a business in shipping home the bones of the dead. But now nearly all the immigrants have personal friends already here, waiting to receive and advise them. The sick and poor are also now generally cared for by personal friends, if cared for at all. And the opinion seems to be growing rapidly among the Chinese that the bones of a poor Chinaman can rest almost as well in America as in China. And since the Legislature of California is so anxious to retain these bones in the country that it proposed a tax of ten dollars a man for the privilege of taking away his bones, the Companies are not doing so large a business in the bone-exporting line as formerly.

Differences and disputes among themselves, however, are still, at the option of the parties, referred to the officers and influential members of these associations as a court of arbitration. But the Companies do not claim to have, or attempt to use, any civil or criminal jurisdiction over the people. And indeed the compromises recommended by the Companies are not always accepted by both parties in dispute, and such cases are frequently appealed from the adjustment recommended by the Companies to the decision of our courts.

The only power which these Companies claim, or which they try to exercise over the people, is the power to prevent any Chinaman from returning to China without a *permit* bearing the stamp of the Companies. The revenues of the Companies are derived mostly from these *permits*. But this power they could never exercise without the aid or partnership of the "Pacific Mail Steamship Company," and other steamship companies engaged in this carrying traffic. The Chinese Companies have shown more commercial shrewdness in this matter than the Americans have shown commercial ability.

But if the Chinese laboring men are slaves to the one party they also are slaves to the other. The Six Companies have a binding contract with the steamship companies, by which every Chinaman applying for passage to China shall be refused, unless, in addition to the regular fare, he can show a *permit* from the Six Companies. Before granting this permit the Companies require that the applicant settle all claims which anxious creditors may have left with them for collection, and pay a fee to the Companies for their *permit* varying at different times from six dollars to twenty. At present the usual fee is said to be five dollars. These Companies, as will be seen, have no claim upon the men that could be collected in our courts of law, and have no power of themselves to force the payment of this demand, hence their shrewdness in making the American and English steamship companies their collectors. *Professedly*, the money thus collected is devoted to the support of the offices of the Companies and to return the *bones of the dead.* Actually, it goes largely to enrich the "ring" of which the Companies are formed, and to support the institutions of idolatry. The Chinese who embrace the Christian religion refuse to pay this tax from principle; and the Six Companies could never collect it from the masses of idolators even, without the aid of the steamship companies.

The fare from San Francisco to Hong Kong, for a Chinaman, has usually been from forty to fifty dollars, but in 1874 competition reduced the fare for a time to twelve dollars, and two dollars of that was returned as commission to the person bringing the passenger. The officers of the Six Companies, having become a little anxious at the increase of Chinese Christians, took advantage of this low fare, and made a desperate move to check this tendency to learn Christian doctrine. Their scheme came to light when two Christian Chinamen of the Methodist Mission, and two of the Presbyterian Mission, applied for passage. On being told that the fare was twelve dollars each, they tendered the money for four, and asked for tickets. They were refused, and were informed that without the permit of the

Six Companies the fare was one hundred dollars each. They presented the credentials and badge of the "Chinese Young Men's Christian Association," and asked that that be recognized as a certificate of character, permit, or whatever else it might be called. They were refused. In consternation they reported to the missionaries, and the missionaries, as on many previous occasions, undertook to purchase the tickets for them; but they received the same treatment as the Christian Chinese, and reached the same results—that is, a square refusal to carry a Chinaman without the *permit* of the Six Companies. Both at the ticket-office and to the agents in their office the missionaries made a tender of the usual fare and asked for tickets, but were refused on the grounds already given. In previous instances, on personal application by the missionaries, Chinese Christians had been permitted, as a special favor mostly, to buy their passage to China without the indorsement of the Six Companies, but now the gate was firmly closed. *The absolute, astounding fact was that a heathen Chinaman could purchase a passage to China of either of the steamship companies for twelve dollars, while a Christian Chinaman must pay one hundred dollars for the same class ticket!*

If we blame the heathen Chinese for this piece of strategy, what shall we say of the *Christian* men composing the great "Pacific Mail Steamship Company," drawing a subsidy of half a million dollars annually from a Christian government, who thus boldly lent themselves to this wicked discrimination in favor of heathenism against Christianity? The matter was brought up in Congress by Mr. Albright of Pennsylvania, but so near the close of the session that no action was taken. The Steamship Company in the meantime concluded to *allow* Christian Chinamen to return to China, if in addition to paying their fare they presented a recommend or indorsement of character from some one of the missionaries, and also the stamp of the Chinese Young Men's Christian Association, and thus that little matter stands to-day.

Apropos to this narrative, we give the following communication sent to the Six Companies in May, 1874, and not yet answered.

"We, the members of the Chinese Young Men's Christian Association in California, respectfully represent to the Six Chinese Companies that we have formed ourselves into a society with the above name and title, for purposes of mutual assistance, and for social, literary, and religious improvement, and we desire henceforth that whatever connection we may have been supposed to have with either or all of the Six Companies may cease; and we hereby release said Companies, individually and collectively, from all obligation to provide for, defend, or protect us in any way whatever, and in consequence of such release we ask to be excepted in any and all assessments, taxes or charges of whatever kind which may be levied on other Chinese by these Societies.

"If any of our number is held to any of the Societies, by debts legitimately incurred, each individual will pay such indebtedness, and we ask to be left free to make our own negotiations for return to China without the interference or restraint of the Six Companies.

"Believing this request to be reasonable and just, and believing moreover, that it can not be refused without giving ground for the charge made by the enemies of the Chinese, that the Six Companies are engaged in importing coolies, and that they hold all Chinese under certain restraints while in this country, and prevent their return to China except they comply with their demands, we respectfully submit this, our request, and wait an answer at your earliest convenience.

"The privileges above specified are asked for all who are at present members of our Association and for all who shall hereafter become members.

"Adopted in full meeting of the Association, and by their order signed by the officers of the Association."

The officers and influential members of these Companies heretofore have not favored the idea of a Chinese Consul in San Francisco; but during the late excitement they began to see how powerless they are without any officially recognized representative to speak for them.

In the absence of such representative these Companies have been, and still continue to be, the only medium of effectual communication with the masses of the Chinese in this country. The "Manifesto" to the American people, the official letter to Mayor Bryant, and the "Memorial" to President Grant have all come from these Companies, in efforts to defend their people during the present Anti-Chinese excitement. These documents present a marked contrast to the denunciations and tirades of the Anti-Chinese Commissioners. Even the opposition has confessed that these documents contain a summary of the facts and arguments in the case; that they are respectful in tone, and give evidence of diplomatic skill and experience. The reader can judge for himself.

CHAPTER XV.

MATERIAL FACTS AND CONSIDERATIONS BEARING UPON THE CHINESE PROBLEM, FINANCIAL, MORAL, AND POLITICAL.

FINANCIAL.

A UNITED STATES Senator, in a famous Anti-Chinese speech, said, "Month after month, and year after year, the Chinaman pushes step by step in the march of possession, and where he once puts down his slipper he holds his ground as determinedly as though he had taken root in the soil. Give him a two years' lease of a building in good condition in the Chinese quarter, and, no matter how high a price you fix, he will pay it willingly. He will not ask you to make any repairs. He will go to the expense of painting the front of the building with green, white, and vermillion, so that the outside as well as the inside will display a Chinese character. The property falls in value, becomes dilapidated and offensive. When the lease has expired the Chinese tenant makes his own terms, and either obtains a re-lease at a small figure, or buys the property."

Unfortunately for all this class of rhetoric, the stubborn facts are, that rents in Chinatown do not *de*crease, but *in*crease from year to year; that the Chinaman almost always pays more for the second lease than for the first; that the property leased to Chinamen in San Francisco is among the most productive in the city; and that the thirty thousand Chinese in San Francisco pay annually to our people in rents alone over one million of dollars. The white people who are driven away from Chinatown do not cease to inhabit houses, but find more desirable locations in other parts of the city. Surely it would be a difficult proposition for a statesman, a political economist, or for a politician even, to maintain that a *de*crease in the number of inhabitants of a city would tend to *in*crease the price of rentals or the aggregate value of real estate. However odious the Chinese may be, their presence here not only does not *de*crease the aggregate value of the real estate of the city, but absolutely increases it to the amount occupied by them.

While for years the cry has been constantly raised, and published in all the world, that Chinese immigration is retarding the progress and working the ruin of California, the remarkable and indisputable fact remains, that during all these years, and up to the present time, California has enjoyed a development in material wealth and resources scarcely equaled in the history of any other State in the Union. The developments in the agricultural interests of the State are truly wonderful. Already California has become one of the greatest of wheat-growing States. Her fruit orchards and ranches are famous in all the world. Her manufacturing enterprises are already numerous, and indications promise that as soon as the price of labor will permit, California will rival all New England in the number and magnitude of her manufacturing interests. The patient, toiling Chinaman has made this development possible. His bone and sinew have been prime factors in all this progress. He has performed a considerable part of the unskilled labor in all these industries. Without him they could not have been developed for many years to come, simply because capital will not invest where loss is absolutely certain. The Chinaman has performed his work, earned his wages, and received his pay. It matters but little comparatively to us, whether he has sent the paltry sum home to China to nourish and bless aged parents and dependent friends—which he has done to a small extent—or whether he has spent it here for food and clothing, in rents and traveling expenses—which he has done to a great extent; the material fact in the case is this, that all the results of his industry are left with us to enrich and develop the State.

These Chinamen have labored on the farms and on the ranches, in the mills and in the factories, on the railroads and in the brick-yards of California, and yet when we come to ask who own and control these interests, and who are enriching themselves and developing the State by the proceeds of the wheat lands, the fruit ranches and orchards of California, the answer always is, white men, never Chinamen. The same is true of the factories and of the mills, and of the carrying traffic both by land and by sea, also of the banking institutions and insurance companies. To some of these industries the Chinaman has heen indispensable, and his labor and patronage have aided in the development of them all.

In presence of these facts, well do the Chinese memorialists ask, "Is not the result of the daily toil of one hundred thousand laboring men any benefit to this country?" It might also with great pertinency be asked, Who are the losers by the presence of these industrious Chinamen? Do the bankers lose who transact the enormous exchange business with China? Do the shipbuilders and ship-companies lose who find employment for their ships? the captains and sailors who navigate them? the stevedores and 'longshoremen who load and unload them? the custom-house brokers who enter and clear them? the insurance companies who insure them? the draymen who haul the goods, or the warehousemen who store them, or the expressmen who carry the passengers and their baggage? Are all or any of these interests imperiled by the Chinese immigration?

Many of our merchants have large transactions with the Chinese. They sell them whole cargoes of flour, and large invoices of cotton cloth, beaver cloth, denims, hats, hardware, and groceries. Would these merchants be benefited or injured by the expulsion of the Chinese? Our farmers have been compelled to organize granges for self-protection, because they had to pay so much for bags, supplies, and other items of production, and to sell their grain so low that they could not prosper. Does Chinese cheap labor imperil their interests? Will it be an advantage to them to pay four dollars a day for field labor, instead of two or three dollars, as now?

As to skilled labor, such as the mechanic, the carpenter, the stone-mason, the bricklayer, the molder, etc., the Chinese have not as yet even entered into competition with these, and, so far from being imperiled by Chinese immigration, all this class of labor has thus far been stimulated and benefited by it.

In presence of these facts and considerations, this financial "Chinese Problem" begins to narrow down, and we feel disposed just here to push our inquiry quite closely as to whose interests really are imperiled by the presence of the Chinese. What class of persons are injured, and to what extent are they injured? We find that the only party which claims to be injured is a certain class, every one of whom has the opportunity and privilege, if he has the desire, to rise to the dignity of a voter and freeholder—a class which, for the most part, has come to us from the other side of the Atlantic, and which has always, to a large extent, monopolized the hod-carrying and ditch-digging interests of the country—a class which, when hired to work in our kitchens, has assumed to lord it over our whole households—a class largely controlled by a foreign-born priesthood, in the interest of a foreign potentate. This class, with its advisers, has always been determined to keep the price of unskilled labor in California far above what is paid in other parts of our country. Left to the tender mercies of this class of laborers, the wheels of progress and development in California would long ago have ceased to move.

If Chinese cheap labor is the curse to this class which it is represented to be, if it has been and still is taking the bread from the white working-class, how is it that right here in California, where the Chinamen are the most numerous, the general condition of the white working-class is far better than in any other city of the United States, or indeed of the world? We read of great destitution and suffering among the working-classes in Chicago. In New York thirty thousand men are out of employment, besides a whole army of women; and in Cincinnati not long ago a crowd of hungry men, bearing the motto, "Bread or Blood," waited upon the Mayor of the city and *demanded* work. No such destitution and suffering has ever, to any extent, existed in California. No such cry was ever heard in the streets of San Francisco. On the contrary, during all the financial depression east of the Rocky Mountains for the last two years, California and Oregon, "cursed with Chinese cheap labor," have enjoyed constant and marked prosperity. The cheap labor of the Chinese is not responsible for the destitution and financial depression in the Eastern States, but it certainly has helped to stimulate the activities and prosperity of the Pacific Coast. It ought also to be repeated here, and with emphasis, that in California, all along in the past, and at the present time, in spite of all this noise about Chinese competition, labor for white men is as abundant, and wages are as high, and living is as cheap as in any part of the United States.

There is also a material consideration with regard to this cheap-labor question which ought not to be overlooked; that is, that cheap labor makes cheap products. Cheap labor means cheap rents, cheap flour, cheap clothing, cheap living. It is plain to any common intelligence that the people in California of ordinary means, the men of families with small incomes, men of limited salaries, men undertaking to develop small farms or fruit ranches, have been greatly aided and benefited, instead of being injured, by Chinese cheap labor. And it requires no great stretch of logic to show that the white laborer himself has also been benefited, even though the price of his labor has been reduced; for the whole reduction in the cost of living is much greater than the reduction of his daily wages. This is easily illustrated. When flour was fifty dollars a barrel, and wages ten dollars a day, it required five days' work to purchase a barrel of flour; but when flour is six dollars a barrel, and wages two dollars a day, it requires only three days' work to buy a barrel of flour. The white day-laborer in California, at present prevailing prices of labor and means of living, can support a family more comfortably than in the early days when labor and cost of living were much higher than now.

Financially, then, this "Chinese Problem" resolves itself into this question, Shall this nation repudiate and nullify the foundation principles of its Government for the purpose of saving one class of foreigners from a healthy competition with another class of foreigners? Or, plainer still, shall the Chinamen be driven away in order to continue the monopoly of unskilled labor to the Irishmen?

MORALS.

The Chinese standard of morals is not so high as that of the Gospel of Jesus. The customs and practices of the Chinese in general are not of so high and noble a character as the general practices and customs of strictly Christian communities.

Pure Christianity is remarkably unselfish, and seeks the good of all. Pure paganism is exceedingly selfish, and seeks the good of the individual.

Fearful wickedness and gross immoralities abound among a portion of the Chinese in America. All that the opposition to Chinese immigration has said or can say of these villainous practices and abominable crimes among the Chinese, so far as a portion of them is concerned, is only too true.

But that is only one side, the dark side of the picture. In business and commercial transactions, the Chinese are as honest and punctual as any people in the world. It is true, that even here and now in San Francisco, they have "the reputation of paying promptly their dues, their taxes, and their rents."

The humiliating fact of this Chinese moral question is that no matter what accursed evil we find existing among the Chinese, we find our own people, hand in hand with the Chinaman, engaged in the same villainous practices, and partaking of the same unlawful gains. "People living in glass houses should not throw stones at their neighbors." The Chinese are inveterate gamblers, but officers of this Christian Government have enriched themselves by the unlawful profits of this Chinese vice. Many of the Chinese women in America are prostitutes, but it is a humiliating fact that these at first were brought here at the instigation and for the gratification of white men; and even now these courtesans are patronized, to some extent, by abandoned white adults, and a class of badly brought up boys. These women are bought and sold like the brutes that perish, and white men often receive pay for assisting, directly or indirectly, in the transaction. But in condemning these vices and sins of the Chinese, we must remember that they are not vices and sins peculiar to them. There can be no doubt that ten times more money is staked and lost in San Francisco every day by white gamblers than at all the Chinese gaming-tables in the city. And as for prostitution, within the precincts of Chinatown, and hovering around in the immediate vicinity, are about as many abandoned white courtesans as there are Chinese women altogether in San Francisco.

But it is claimed that this Chinese evil is demoralizing and ruining our boys. This is indeed an alarming state of things. It speaks badly for our boys, and worse for their parents. But if true, it demonstrates that there is no impassable barrier to assimilation of the races; that there is no hostility or repugnance of the races so powerful as to prevent the mingling of the nationalities under favorable circumstances. The fact that dissolute men and depraved boys patronize these Chinese courtezans in California;

the fact that many of our great merchants in China raise families of half-breed children by consorting with Chinese mistresses; the fact that in San Francisco, one white man at least, has taken a Chinese woman as his legal wife, and one white woman is legally married to a Chinese husband; the fact that in New York a number of Chinamen have married Irish wives; the fact that Yung Wing, LL. D., has married an educated and accomplished American lady—all these facts show that there is no impassable abyss preventing the mingling and assimilation of the two races. But the material fact in the ruin of our boys is this, *that in every instance they have taken their first lessons in the path of ruin in the whisky shops and drinking saloons of our Christian civilization.*

Never yet has a single Californian boy been contaminated, either in mind or body, by a Chinese courtesan, until he has taken a few lessons of sinful pleasure in these *Christian* saloons, these ante-rooms of hell. In San Francisco there are about three thousand Chinese women, many of whom are enslaved prostitutes, and in San Francisco are about three thousand places where intoxicating liquors are sold. Many of the very men who are crying out so loudly against Chinese immigration, because of the ruin of our boys by Chinese courtesans, are themselves patrons of these drinking saloons which give the boys their first lessons in vice and send them headlong in the road to ruin.

The supporters and defenders of the three thousand drinking saloons, which are making drunkards of our boys, are denouncing all Chinamen, and memorializing Congress against Chinese immigration, because the boys, which they themselves have been instrumental in debauching, spend their nights in Chinatown.

On this point, Mr. B. S. Brooks, a lawyer of long residence in San Francisco, says:

"As for the whites, there are but few whom the Chinese courtesans are able to entice to their embrace, and these are not of a character to be injured, either morally or physically, even, by association with Chinese prostitutes. The old are the outcasts of other cities in all the world, seeking their last refuge in San Francisco. The young are the hoodlums,—sons of foreign immigrants, brought up to no trade, taught to despise the humble origin of their parents, to despise economy and hard labor. These stand on the street corners, *drink and smoke;* insult every passer-by; assault each Chinaman that passes; find means anyhow to support their idleness, and supply their extravagance; know all roads to vice, and follow them. They *visit every haunt of sin*, but it is not Chinese prostitution that ruins them."

The same class of ruined boys is found in all the large cities of America, even where no China-women are to be found. The remedy for this fearful evil will hardly be found in the prohibition of Chinese immigration, but rather in the better bringing up of our own boys and in an honest and efficient execution of municipal law.

California's Senator in arraigning the Chinese before the Senate of the United States said:

"The Chinese when numerous, so as to give each other countenance, are dangerous infractors of peace, and violators of law. They are divided into clans, and fight savagely among themselves on some unknown cause of hatred."

But, surely, if they only fight and kill each other, they can not injure white men much by their quarrels. They are simply doing the business of the Anti-Chinese leagues. The fact is, however, that while the Chinese are clannish, and the clans are often hostile to each other, their hostility seldom takes the form of personal violence. They have been connected with a great many bloody assaults, but in nine cases out of ten they have been only the innocent, helpless victims of what they call *Christian bar-*

barism. On this very day in which these lines are written, the morning papers of San Francisco report the following affair, in which a Chinaman sustains the part usually played by that people in this country, in cases of fights and quarrels:

"On Sunday afternoon while a small Chinese youth was pursuing the even tenor of his way along Clementina Street near Eighth, he was suddenly set upon by a crowd of hoodlums, one of whom bravely knocked off his hat. As the little fellow turned around to regain his lost property, the entire gang of valiant young Americans pitched into him with rocks, clubs, and other articles of warfare, cutting a large gash in the back of his head, and finally leaving him senseless upon the pavement. He was picked up by some of his countrymen and carried into a wash-house where his wounds were dressed. During this outrage a crowd of interested, full-grown male and female hoodlums stood rubbing their hands over the fun which they did not try to interrupt."

Outrages like the above are of such frequent occurrence as to form a part of the every-day history of California. While the Christian Senator was ringing his charges against the Chinese before the Senate, ten thousand heathen families in China were reading letters from their absent sons, husbands, or brothers in California, telling of assaults like the above which they had suffered at the hands of American Christians! Had the honorable Senator been pleading *for* instead of *against* the Chinaman, he might have been more eloquent even than he was.

There have been riots in California against the Chinese, as at Los Angeles, and other places, which, all the circumstances considered, throw into the shade the horrors of the Tientsin massacre. There were mobs and riots in San Jose and Alameda, during the local option election, in which thousands of excited, beer-drinking, drunken Germans, mobbed and insulted respectable women in their own tents, and drove, by brute force and drunken violence, law-abiding citizens from the polls, all in the interest of whisky and beer. Upon those riots the Chinese looked with wonder and astonishment—politicians with complacency, if not with approval.

It does not tend to the bettering of their morals, that the Chinese live in over-crowded tenements. But it may be, that the municipal government of San Francisco has not hit upon the best method for improving their morals in this respect, by arresting them in their beds, in the middle of the night, and driving them like brutes, in droves of forty and sixty, to prison, because found in rooms with less than five hundred cubic feet of space to a man. The moral effect of this performance is somewhat impaired by locking them up in rooms twice as crowded as were the rooms from which they were taken, and the effect is still further weakened the next morning, by wantonly cutting off their cues, if, unable to pay the ten dollars fine, they are compelled to lodge in the jail. The five-hundred cubic-feet-air law is not executed upon any others than the Chinese, though thousands besides them violate it. And although Chinatown is densely crowded, it is not more crowded than the portions of New York City occupied by European immigrants. If the one case demands the attention of the general Government, the other does likewise.

The charge of an excessive amount of pauperism and crime among the Chinese has been made and sustained by State Prison reports. Our eloquent Senator stated that in 1873, according to official reports seventeen per cent of the criminals of California were Chinese. In 1875, although the Chinese population had been increasing faster than ever before, we find that something less than seventeen per cent of the criminals of California were Chinese.

We may also bear in mind that there is a strong probability that some Chinamen have been arrested and punished, on the testimony of men who hate them, and who, doubtless, in some instances were themselves the guilty parties. It is true that the Chinese do not much regard the sanctity of our oaths, and, doubtless, they sometimes meet together beforehand and manufacture or arrange the testimony of their witnesses to suit their interest in the case, so that the testimony of a truthful Chinaman—for there are such—is not much regarded as against a white man's evidence. The Chinamen, however, are not the only class of people who daily commit perjury in our courts of justice. A late judge of the County Court of San Francisco, only a short time ago, told me that "the crime of perjury in our courts by white witnesses is as common as is the smoking of cigars on our streets." If this is so, it is quite possible, in the bitter race hostility that has frequently raged against that people, that some of this perjured testimony has sent an occasional innocent Chinaman to the felon's cell. Just here, too, it can not be improper to remember that the Anti-Chinese memorialists, who claim to be well acquainted with all the facts in the case, and have been at great pains and expense to enlighten the minds of the Eastern people on the subject, squarely stated that one quarter, or twenty-five per cent of the entire population of California is Chinese. If now, we take these figures of the Anti-Chinese agitators themselves, we shall find, that while the Chinese number twenty-five per cent of our population, they furnish only seventeen per cent of our criminals. Not a bad showing for the Chinamen surely.

But since this door has been opened for us, we may, without prejudice against any class, inquire as to the nationality of the inmates of our prisons, almshouses, and hospitals.

The Official report of the San Francisco City and County Hospital, for the year ending June 30, 1875, gives,

Total number of patients admitted, including special hospital for Chinese,	3,975
Of these there were natives of United States,	1,112
Natives of Ireland,	1,308
Natives of China,	68
All other nationalities,	1,487

That is, over thirty-five per cent of the whole number were born in Ireland. Less than two per cent were born in China.

Only about twenty-six per cent of the whole number were born in the United States—seventy-four per cent were foreigners. Of the foreigners, every other man was a native of Ireland, while only one out of every thirty-seven was a

Chinaman. These statistics are quite suggestive, when it is remembered that our population contains about the same number of people that were born in China as in Ireland.

The official report, of the San Francisco Almshouse for the same time, shows,

Total number of inmates,	498
Natives of United States	143
Natives of Ireland,	197
Natives of China, (none)	000
All other nationalities	158

That is, only about twenty-nine per cent of the whole number were born in the United States, seventy-one per cent were foreigners, and of these seventy-one per cent of foreigners every other man was an Irishman, but not a single Chinaman in the whole number. To appreciate these statistics it is only necessary to read the rhetoric of the Anti-Chinese Memorial to Congress, stating that "The Chinese fill our prisons, our asylums, and our hospitals."

POLITICAL.

What then are the evils and dangers of this Chinese immigration greater and more fearful than the evils and dangers of our European immigration, that in order to put a stop to it, a departure from first principles is required, and a radical change in the policy and usages of our Government demanded?

We have seen that Chinese cheap labor is not the evil, for Chinese labor on the Pacific Coast to-day is as well paid as is the same kind of labor in the Atlantic States. It is not a lack of industry and frugality on the part of the Chinese, nor a lack of commercial enterprise and commercial honesty, nor yet the absence of brain or muscle power, their competitors themselves being the judges. It is not that "they fill our prisons, our almshouses and our hospitals." The immigration from Europe, according to official statistics, enjoys largely the monopoly of the privileges of those institutions. It is not because the Chinese do not "pay promptly their debts, their rents, and their taxes." Where, then, shall the answer be found? Is it that they have not adopted our fashions of dress? They might perhaps ask what is the constitutional fashion of dress in this country? Is it that they eat rice, pork and vegetables, instead of bread and cheese, beef and potatoes? Is it that they drink tea instead of whisky and beer? Is it that they cut some of their hair shorter, and some of it longer than the average American? Is it that they can not speak the English language? Neither do the Germans, and the Germans are quite as persistent in retaining their native tongue in this country as the Chinese are in retaining theirs. Is it, that the Chinese do not attend our public-schools and try to learn our language and our civilization? The fact is, that though taxed to support these schools, the Chinese are peremptorily refused admission to their privileges. At great public expense, a part of which is borne by the Chinese, we teach the European immigrants our language, and even go so far as to perfect them in their own language. But we give to the Chinese among us, no such opportunity to cultivate their minds and improve their condition, and yet we fear their competition.

Is the danger to be found in the fact that the Chinese do not, to any extent, observe our national Sabbath-day and its institutions? There are many, perhaps a majority of the intelligent citizens of this Christian Republic, who firmly believe that European immigration is more dangerous in this respect than the Chinese, more destructive of the morals and virtue of our people, more subversive of the civil and religious liberties of which we boast. Indeed, there seem to be but two valid objections against this Chinese immigration, which may not with almost if not quite equal force be brought against a large portion of our immigration from Europe.

1. It is a valid objection against the Chinese immigration that it assimilates so slowly with our

civilization. But the reason of this will be found, almost as much in the corruptions and venality which they witness among our people, in the imperfect manifestation before them of the real principles underlying our civilization, as in any inability or unwillingness of the Chinese to change. But in spite of all opposing forces the process of assimilation has already begun, and indications point to a rapid development of this assimilating tendency in the near future. Although a mixture of the white and Chinese races is not desirable, nor to be commended on our part, yet the natural repulsion of the two races can not be greater than that which exists between the whites and negroes. The time is not far distant when the immigrants from Asia, and the immigrants from Europe will marry and intermarry with each other, and it would puzzle a philosopher to tell which class on the whole would have the best of the bargain.

2. The possibility of vast, overpowering numbers, of a somewhat "indigestible element," coming from all parts of China, is a *real* source of anxiety in connection with this Chinese immigration. A population numbering four hundred millions can easily spare fifty or a hundred millions. But some relief is found for the anxiety which this feature of the case creates, in the

fact that the Chinese Government discourages emigration, and the Chinese people themselves are more averse to leaving home and country than the Europeans seem to be. The marked hostility of our Pacific Coast civilization to this Chinese immigration does not encourage it to come, as we encourage immigration from Europe. The total amount of this immigration for the whole twenty-five years since it commenced, which, with all the stimulating influences brought to bear upon it, does not exceed one hundred and fifty thousand, certainly does not indicate any cause for immediate anxiety or alarm. If a committee of intelligent and unprejudiced men were honestly and carefully to inquire into all the sources of danger to the future prosperity of our State, it would be found that California's greatest enemy is not Chinese immigration, but *rum and its advocates.*

The question now is, whether these two valid objections to Chinese immigration—namely, their slowness to assimilate, and the possibility of overpowering numbers—are of sufficient gravity to call for Congressional action, and, if so, what shall that action be?

A great deal has been said, in Congress and out of Congress, by the Anti-Chinese memorialists and by the Anti-Chinese clubs of California, about the importance of the repeal or modification of the Burlingame treaty with China, in order to check the immigration of the Chinese to this country.

Strangely enough, it seems to be the prevailing opinion that without special treaty stipulations, providing for their coming and for their protection while here, the Chinese would have no right to come to this country to live; and if they should come without such treaty stipulations they would have no right, under the Constitution, to claim for their lives and property the equal protection of our laws, or, in other words, "no rights which white men would be bound to respect." Such an idea is a monstrous libel upon the principles, the policy, and usages of this nation. That such opinions should prevail among the Chinese themselves is quite natural; for, according to long-established laws and customs in China, without special treaty provisions the people of other countries may not enter China, and, if entering without such treaty permission, they may not claim for their lives and property the protection of the Chinese Government.

But the laws, the policy, and the Constitution of these United States are upon a different basis altogether. For one hundred years, from the beginning until now, the doors of this country, on the east and on the west, on the north and on the south, have been opened alike to all comers, from all lands, without any distinction of race, color, language, or previous condition in life. No treaty is required with any foreign government in order that its subjects may have the right to come to this country to live. That matter, so far as our Government is concerned, is left entirely to the voluntary choice of the individual. No passport is demanded at American ports of the foreigner who comes to travel over this broad land; none from the immigrant who comes to make his home in this New World.

Modify or abrogate and repeal the Burlingame treaty as we please, the Chinese would still have just the same right to come here, to live here, and to claim for their lives and property the protection of our laws while here, that the Germans or French or Irish or the people of any other nation have. The Burlingame treaty was dictated, as all our treaties with China have been dictated by our Government, for our benefit, not for the benefit of the Chinese. In giving a tardy consent to the terms of these treaties, the Chinese have been obliged to depart from their settled policy, to violate long-cherished principles, and to overthrow established customs. But the terms of these treaties, requiring such concessions on the part of the Chinese Government, require no concessions whatever on the part of our Government. Our treaties secure for Americans in China rights and privileges which they could not claim without such treaty stipulations; but these treaties secure to the Chinese in America no single right or privilege which they could not claim under our Constitution without the existence of any treaty whatever. It is very plain, then, that the repeal of the Burlingame treaty will not prevent Chinese immigration, because that treaty did not give them the right to come. It simply recognized their natural and inalienable right to come if they so desired, and it made a few regulations respecting the details of their coming. It says:

"ARTICLE V. The United States of America and the Emperor of China *cordially recognize* the *inherent* and *inalienable* rights of man to change his home and allegiance, and also the *mutual advantage* of free migration and emigration of their citizens and subjects respectively, from one country to the other, for purposes of curiosity, of trade, or as permanent residents."

From this it is plainly evident that the right of the Chinese to immigrate to this country is not found in the stipulations of the Burlingame treaty, but that right is found in the fundamental principles of our Government, which are enunciated in that treaty as the basis of its stipulations; principles new to the Chinese, but with us as old as our national existence. *To prohibit the Chinese from coming to this country requires not so much a modification of treaties as it requires a marked departure from the broad principles upon which our Government is established, and which have been our boast and glory for a hundred years.*

Is the cause sufficient to require such a sacrifice? Is the Government ready to make the departure? Can not our Government regulate her own ships and ports, rather than trample under foot eternal principles?

If, as a sanitary measure, no vessel from a foreign port should be permitted at a single entry to land more than two hundred passengers upon our shores the case would be fully met, threatening dangers from beyond either sea would be in a measure averted, and American-born people would have a little better opportunity than they now enjoy to manage their own affairs and preserve and regulate their own cherished institutions.

CHAPTER XVI.

THE CONGRESSIONAL COMMITTEE.

UNEXPECTED delays in printing the foregoing chapters of this little volume have furnished me the opportunity of presenting to the general public some account of the Congressional Joint Commission of Investigation on the subject of Chinese immigration, which held its sessions in San Francisco commencing October 20, 1876, and adjourned November 19th. The Commission consisted of Senators Morton, of Indiana; Sargent, of California; and Cooper, of Tennessee; together with Representatives Meade, of New York; Piper, of California; and Wilson, of Iowa; of whom the last named gentleman did not take his seat on the Commission. Their report will be presented at the ensuing session of Congress, but not in time to make any notice of it in this volume.

It was arranged to have the investigation proceed something after the form of a court trial; the Anti-Chinese party acting as the prosecution, the Chinese being the defendants. State Senator M'Coppin, Frank M. Pixley, and a certain Cameron H. King, were recognized as the lawyers for the prosecution. Colonel F. A. Bee and B. S. Brooks were recognized as the attorneys for the defense.

Mr. Pixley made an early but unsuccessful effort to have the one-sided report of the State Senate Committee indorsed as a part of the proceeding of this Congressional Committee.

The attorneys on both sides were allowed an hour each in which to state their cause and to indicate the points which they proposed to maintain and prove.

Mr. M'Coppin opened the ball, stating that "the population of China exceeded four hundred millions, or more than one-third of the world's population, and more than two hundred and sixty-eight persons to the square mile. It is true that so far at we are informed the Chinese Government does not encourage the emigration of its people, but the pressure from within that crowded hive is so great that they have to seek an outlet in foreign lands, and this coast being the most accessible to them is in danger of being overrun by this pagan horde, unless their coming be checked by legislation and a modification of existing treaties. Because of a want of that homogeneity which is an attribute of the European, the Chinaman, under all circumstances and changes, retains his distinctive national traits, and when abroad lives in the hope of securing a competence and returning to the land of Confucius. Indeed, so strong is his attachment to that land he will only quit it with the understanding that in case of death his ashes shall be sent back for sepulture. So that the Chinaman, though in this country, is not of it; and in this fact, it seems to me, lies one of the strongest and most insuperable objections to their coming here at all."

Mr. Pixley followed in a long, hour and a half statement of charges against the Chinese, such as, they live cheaply, they are industrious, they are not subject to be drafted as jurymen or soldiers, they do not attend our schools, they do not pay taxes, they are filthy, they gamble, they take no interest in our politics, etc. He neglected to state that the reason why the Chinaman is not subject to be drafted to perform the duty of juryman or soldier is simply because we do not endow him with the dignity and privileges of citizenship. He neglected also to state that the reason why the Chinese do not attend our public-schools is because our School Boards refuse them admission. He did state, however, *that one of the principal dangers to our white laboring population is because the Chinamen labor so well, that they are anxious to learn trades, and they are quick to acquire knowledge.* On the religious question, Mr. Pixley boldly stated the view maintained by the prosecution generally, when he said that he could not speak of the matter of Christianizing the Chinamen with the gravity which the circumstances and surroundings demanded. For his part he did not believe that Chinamen had souls, or, if any, none worth saving. Afterward, in examining witnesses hostile to the Chinese, Mr. Pixley found several who entertained views on this subject similar to his own. For instance, a Captain King, some time in the China Coast trade, testified that nearly all the Chinese professing to be Christians are hypocrites; that the missionaries in China had informed him that nearly all Chinese converts to Christianity very soon relapsed into idolatry. To Mr. Badlam, assessor of the city and county of San Francisco, Mr. Pixley put this question:

"How many of these precious Chinese souls do you think the missionaries have snatched from the everlasting burnings?"

Mr. Badlam, under oath, tipping back his chair, and giving a heavy puff from his cigar, answered:

"Well, you have got me now. I am no

Gospel sharp. You must ask Brother Gibson. He has them all on his fingers' ends. For myself, I do n't believe there ever was such a thing as a Christian Chinaman. I never saw one."

The first five or six days of the investigation were occupied by the witnesses of the prosecution, testifying that the Chinese in America are slaves or peons, or servile laborers, that their presence degrades the dignity of labor, that they are supplanting white labor and driving it from the State, that their presence here prevents white immigrants from coming, and that unless this Chinese immigration is checked, nothing but ruin is before us. It came out, however, in cross-questioning these same witnesses that the scale of wages paid to white labor in California is generally higher than is paid for the same labor in the Eastern States. These Anti-Chinese witnesses also testified that the Shoemakers Co-operative Union, in spite of Chinese competition, is making twenty-four per cent per annum on the capital invested.

During the week of the election the Commission took a recess. On coming together again after election there was a marked absence of a large number of the leaders of the Anti-Chinese party, who, before the election, had been intensely interested against the Chinaman.

On this feature of the case, Mr. Sargent is reported to have remarked:

"There was a parade on the first day of officials and State Senators, of spokesmen for local organizations, etc. These gentlemen dropped off gradually, until after election not one was to be seen, and it was a matter of unfavorable remark, especially as one main end of the pro-Chinese was to show that the opposition to the Chinese was mere political rivalry and agitation. I think the Mayor and Senator M'Coppin and Mr. King should not have appeared at all, or have seen the thing through."

Very able and exhaustive arguments in defense of the Chinese were made, both by Colonel Bee and Mr. Brooks, giving a history of the Chinese immigration to this country, its utility, and necessity, and the treatment it has received from our people. A striking contrast was observable in the general character of the witnesses for the defense as compared with the witnesses for the prosecution. Men of brains, men of push and enterprise, men devoted to the development of the industries and prosperity of the Pacific Coast, men whom Dr. Briggs calls "the real rulers of the land," men of the highest moral standing in the community, men who had never before been heard from on this question,—not a few,—but hundreds, stood ready to testify to the benefit received by the State from the presence and labor of the Chinese, and to testify to the Chinaman's general good character for industry, frugality and obedience to law. Manufacturers testified that without the competition of Chinese labor they could not run their factories a single day, but with Chinese labor to make their business possible, they were enabled to give employment to a large number of white laborers.

It is a matter of regret to his former friends that during the whole of the investigation, one of the Commissioners, the Senator from California, manifested very strong partisan feelings, and conducted himself not so much as a dignified Senator investigating grave national questions, as an attorney for the prosecution. With him the prosecution was "we," and the Anti-Chinese witnesses were "our witnesses." He even outstripped Mr. Pixley himself in efforts to browbeat, badger, and insult witnesses, quite his equal in culture and character, simply because their testimony did not establish his views. The real character of the Anti-Chinese party was publicly manifested by its own members on the evening of November 15th, while the Commission of investigation was still holding daily sessions. A grand mass-meeting was called on that evening, in order to make a demonstration of the popular sentiment against the Chinese.

The following account of the meeting, as given by the San Francisco *Morning Chronicle*, November 16, 1876, speaks for itself:

ANTI-COOLIE MASS-MEETING.

"THE PROCESSION—THE ATTENDANCE AT THE PAVILION—ETC.

"The Anti-Coolieites held a mass-meeting at the Mechanics' Pavilion last evening. The various clubs formed in line on Third Street, and marched to the Pavilion *viâ* Market, Sixth, and Mission Streets. Some very peculiar transparencies were borne aloft in the procession, one of them representing a hideous Mongolian countenance surmounting the strange device, "Hence, horrible shadow!" A big club couchant completed the banner. Another transparency demanded the immediate abrogation of the Burlingame treaty, and denounced the witnesses before the Chinese Commission. Another exhibited a skull. *The Ninth Ward Club carried a gallows, from which an effigy of Rev. Otis Gibson gracefully dangled, and when the main body of the procession had filed into the hall the Rev. Gibson was ruthlessly burned at the stake by the demonstrative crowd.*

"AT THE PAVILION.

"By seven o'clock in the evening the crowd began to assemble at the Pavilion, and the hall was soon after full. The management had made no preparation for reserving seats for the men marching in the procession, and in consequence, when they arrived, they were obliged to get in as best they could. Several hundred organized a meeting in the southern portion of the Pavilion, improvised a platform, and listened to several speakers. About one hundred and fifty ladies, members of the Workingwomen's Club, had been invited, but upon arriving were obliged to return home, no place having been provided for them. The Industrial School Band opened the meeting with a national air, and shortly afterward P. A. Roach, Grand Marshal of the procession, introduced

MAYOR BRYANT

with a few remarks. The Mayor endeavored to speak, but the noise was incessant, and he could scarcely be heard. He said the large assemblage was an evidence that the people of the State irrespective of party were united in opposing the importation of Chinese. He foreshadowed, in a few hopeful words, the verdict of the Congressional Commission and the effect it would have on Congress, trusting that it would take some action for the relief of the people.

"HORACE DAVIS.

"Horace Davis, the recently elected member of Congress from the San Francisco District, spoke for about fifteen minutes. He said the assembling of so many people was incontrovertible evidence that the people took an interest in the matter of Chinese immigration, and that they were sincere in desiring a restriction of the influx. He made a brief reference to the rebellion, which was owing to the introdution of an element foreign to the desires of the people, and believed that if the Chinese were allowed to come here in the future it would lead to another fratricidal war. The gentleman's remarks could hardly be heard, and Mayor Bryant was finally compelled to appeal for order. Messrs. Philip A. Roach, Thomas P. Ryan, Supervisor Edwards, Luman P. Hoag, and R. J. Hinton also addressed the meeting.

"J. J. Tobin closed the list of speakers. He held in his hand a pamphlet issued by Messrs. Brooks and Bee, the counsel for the Chinese before the Congressional Commission, which he read and severely criticised. He entered into a long eulogy of the Irish race, and denied that the Chinese injured them in any particular, frequently sandwiching in attacks upon the witnesses who had testified before the Congressional Commission."

The account of the affair as given by the *Morning Call*, contained the following:

"The Tailors' Protective Union followed, about one hundred and fifty strong, and then came the Ninth Ward Club, the largest body of men in the procession, *and carrying the feature of the evening, which consisted of a scaffold about eight feet high, from the cross-tree of which dangled an effigy of the Reverend Otis Gibson, dressed in a plain black suit, and with beard around the face in the same shape and style that his reverence wears it. The crowds on the streets were much amused at this, although many could not read the name painted on the card that was attached to his back, owing to the absence of torchlights.* The Fourth Ward Club formed the extreme left, and also turned out a goodly number of Anti-Coolieites. In a barouche, drawn by four white horses, rode three leading members of the Anti-Chinese movement. A pretty accurate estimate of the number of men in the procession, shows that there were about two thousand in line.

"The Pavilion was filled by a vast crowd before the advance guard of the procession filed into it, and as the two thousand men who marched in line brought with them a great many camp-followers that part of the building partitioned off for public meetings was inadequate to accommodate all who sought admission. There were at least six thousand persons in the hall, and as many more went away from the doors or lingered in groups around such stump speakers as cared to address them. *Several of the devices carried in the procession were brought into the meeting, and particular notice was taken of the Gibson effigy. Derisive cheering and much hearty laughter greeted the dangling figure.* There was a general hand-shaking of the antipodes in politics, the campaign having been fought and won by both sides thus far, the audience, principally composed of working men and working boys, had a striking unanimity of sentiment, and cheered with a like enthusiasm the speakers who have talked themselves hoarse for Hayes, and those who have been seized with a bad cold for Tilden. Mayor Bryant was the President of the meeting."

The Daily Evening Post, the very next day after the outrage, inserted without rebuke a letter signed T. H., containing the following language:

> "Shame upon any Christian minister or a millionaire who, for the sake of money and power, helps to bring our people down upon a par with the coolie. If the respectable Christian (?) nobility on this coast want communism established and civil war inaugurated throughout this magnificent country, where there is plenty for all if properly distributed; *if Christian ministers can be hired for such base purposes, let them beware lest the shadow which went through the streets on Wednesday evening may not become a dreadful reality.* You may pen up Chinamen like swine, but you can not make slaves of white men.

When a witness before the Commission referred to this outrage and to the threatening letter in the *Post*, as indicating the character of the Anti-Chinese party, Mr. Sargent *seemed* to condone the outrage, comparing the performance to the burning of the Pope's Bull by Martin Luther, and to the burning in effigy of noted Tories by our Revolutionary fathers. He also excused the *Post* for publishing the threatening letter, because the paper stated in a head-note that "the editor is not responsible for the opinions expressed by correspondents."

Two days after the disgraceful scenes of that mass-meeting, an affair occurred in the Committee rooms, during the noon recess, which further illustrated the spirit and character of the Anti-Chinese party in California, as well as the character of the legal talent employed by the prosecution. The Rev. W. W. Brier, a Presbyterian clergyman, had given testimony quite favorable to the Chinese, and of course quite distasteful to Mr. Pixley, who represented the Anti-Chinese party before the Commission. During the recess Mr. Brier and Mr. Pixley became engaged in quite a warm argument on the Chinese Question, in which Mr. Brier called the Anti-Chinese mass-meeting a mob, and Mr. Pixley stated that all the witnesses whose testimony was favorable to the Chinese were persons who were making money out of the Chinese, and that Messrs. Gibson, Shearer, and Brier would never preach a word unless they were paid for it. To this wholesale charge Mr. Brier replied, "That is a lie." Whereupon Mr. Pixley seized Mr. Brier by the beard and shook him, saying, "If you do n't take that back I 'll strike you;" and immediately struck Mr. Brier a severe blow in the face. Mr. Brier, though a much larger and stronger man than Pixley, maintained the dignity and character of his profession, refusing to return the cowardly blows.

The fact that these outrages have taken place, and have been widely chronicled by the daily press without one word of condemnation, is a burning shame and a deep disgrace to the fair name of California. Her intelligent, law-abiding citizens should not soon forget the leading spirits of an agitation which has produced such unwholesome fruit.

The California *Advocate* (Methodist), November 23d, contained the following:

> "At the anti-coolie meeting in the Mechanics' Hall last week, at which Mayor Bryant presided, there were mottoes and transparencies intended to insult and burlesque ministers of the Gospel of unblemished lives and reputation. Rev. O. Gibson was hung in effigy, and the mob gave shouts of joy. The Mayor, with beaming face, smiled upon such lawless and outrageous conduct, for which the entire city must suffer humiliation throughout the length and breadth of the whole country. The officers of that meeting, so far as we can judge by the news-

papers, gave no word of disapproval. We are left to infer that they heartily sanctioned the outrage.

"The papers, three or four of them, reported the facts, but uttered no word of condemnation. As conservators of public morals, it was surely their duty to denounce such acts in terms which could not be misunderstood. It is a remarkable fact that the papers, thus far, have aided and abetted these unprovoked assaults upon the men who, not of choice, appeared before the Commission to answer questions in the fear of God who in the olden time struck dead the perjurer. They did their duty calmly, consistently, and fearlessly. The press, if not given over to obey the behests of demagogues and hoodlums, should extend to them sheer justice. It should promptly rebuke every tendency to assail, browbeat, and thrust at men who have committed no offense against society. A covert threat of violence was made in the columns of the *Post*, and yet that sheet had not the manliness or courage to utter a sentence of disapproval. We are forced to conclude that the press of this city to-day is largely responsible for the hoodlums with which society is so fearfully cursed. An honest, outspoken, and manly rebuke of wrong-doing would correct much—perhaps most—of the vicious conduct which is so prevalent, and which seems to be on the increase. But the anti-coolie meetings, with their transparencies and threats, are in perfect keeping with the riots with which New York and other large cities have been so fearfully cursed. With the Mayor, police, and press to encourage such conduct, our future is fearful!"

Inasmuch as the writer's testimony before the Congressional Commission was the sole cause for the committal of that dastardly outrage upon his name by the Anti-Chinese party, that testimony is here given in full that the readers may judge for themselves of the character of that element of the city which committed such an outrage, and also whether the public press is justified in neglecting to utter a word in condemnation of the riotous conduct:

REV. O. GIBSON'S TESTIMONY BEFORE THE CHINESE COMMISSION.

I wish to state that I am not in favor of a large and rapid influx of immigration from any foreign country whatever. I believe at times the immigration both from Europe and Asia has been stimulated to an unhealthy degree, that is, it has been too rapid for the best good of the country. I believe that European immigrants are admitted to full citizenship too soon after coming here. I believe that a large portion of the European immigration, so rapidly admitted to citizenship and the right of suffrage, is more dangerous to the institutions and prosperity of this country than the smaller and better regulated immigration from Asia. As to the objection against the Chinese that they depreciate the valne of real estate, it is well known in this city, and on this coast, that the Chinese every-where pay high rents and pay promptly. An increase in any city of a population paying high rents must of necessity increase the demand for, and price of, real estate. The Chinese of this city pay more than one million dollars annually in rents alone, and the white people continue to inhabit houses quite as good, if not better than before they sold or rented to Chinamen.

As to Chinese cheap labor, the fact is, and all testimony goes to show it, that in California we have no cheap labor as compared with the East. The presence of the Chinese has reduced the exorbitant price of labor which prevailed in the early days of our history, and by this means they have opened industries, cheapened products, and made it possible for poor white men to come here with their families and live and thrive. It is an indisputable fact, that in spite of a peculiar cry about the evils of Chinese labor, labor for industrious white men is as abundant, if not more so, wages as high, if not higher, living as cheap, if not cheaper, and the general condition of the white laboring classes is as good, if not better, than in any other part of these United States, or of this world. Instance Chicago, Cincinnati, and New York. In one of those cities lately some thirty thousand men waited upon the mayor of the city bearing transparencies with the motto, "Bread or Blood," and demanded work. Cheap labor makes cheap products, cheap living. With flour at fifty dollars a barrel and wages ten dollars a day, five days' work will buy a barrel. When flour is six dollars a barrel and wages two dollars a day, three days' work will buy a barrel.

This labor conflict in California, as a general question, is simply and only a much needed and healthly competition between the Chinaman and the Irishman. The Irishman has a vote, and so some aspiring politicians are on his side; but all the industries of the State, all the capital of the State looking for investment in industrial pursuits, demands this competition of labor as an indispensable element of investment, development and success. This competition, however, in this city, is limited to a few of the lighter and lower industries. The Chinamen make overalls and slippers and shoes and cigars and shirts, but no overalls for the trade were made in this country until the Chinamen made them. The Chinamen do not labor upon the public works of the city, the grading, paving, and repairing of the streets, nor upon any of the public buildings of the State. There are no Chinese house-carpenters, nor brick-layers, nor painters, nor glaziers, nor plumbers, nor blacksmiths, nor foundrymen. No Chinese printers, nor book-binders, nor tailors (of American clothing), nor milliners, nor mantau-makers; no bankers nor insurance agents; no commission merchants of European goods. They offer no competition to our lawyers, doctors, preachers, school-teachers, nor to any profession whatever.

Instead of driving any of these mentioned laborers or professions from the field, the presence and labor of the Chinese have opened up industries which have certainly stimulated the demand for such white laborers and professional men. As to the charge that the Chinese have taken employment from our women and girls, there may be single instances of that kind, but as a general charge it is not true. House-servants, sewing-women and laundry work are as well paid in San Francisco as New York. I have had an experience in the house-work line like this: My wife dismissed a China boy, and engaged a girl lately from the East. In the East the girl had worked for two dollars a week at general house and dairy work, milking cows, etc., both Summer and Winter. My wife engaged to give the girl plenty of time to make and mend her own clothing, a place at the table with the family, and general treatment like a member of the family, and sixteen dollars a month wages. The girl stayed about one year and then left because she thought she could do better as a sewing girl. It is objected to the Chinese population that they do not learn our language, do not attend our schools. The fact is, they are taxed to support our schools, but are positively refused admission to their privileges. I myself applied to the school department of this city in behalf of an intelligent Chinaman who wished to be admitted, but the application was refused on account of race prejudice.

There are many young children in Chinatown of this city, but neither the State nor the city is providing any schools for their education. But many of the Chinese are learning our language. There are about seven hundred and fifty average attendance upon the various evening mission schools and private classes in the State, involving a roll-call of about two thousand five hundred; about one thousand average attendance upon the various Sabbath-schools, involving a roll-call of about three thousand. This, too, in a population composed mostly of adults—industrious, working young men. Thousands are also learning our language in the families in which they serve. It may be safely said, that we have no other foreign immigration that with so little encouragement makes equal efforts to learn our language, laws, and customs. Go into almost any Chinese store in this city, and we are sure to find one or two persons who can converse in the English language sufficiently to transact business with our people. When we take into consideration the circumstances which have surrounded them in this country, and the short time the Chinese have been here, the wonder is, not that they know so little, but that they know so much of our language.

A young man, son of a Chinese merchant, has just been admitted to Napa Collegiate Institute, in this State, and is doing well. Of his own choice, and with the full consent of his father, the young man cut off his cue and adopted the full American dress. He is doing well in his studies, and has the respect and good will of his teachers and fellow-students. There are hundreds of other young men anxious to do this same thing, but want of money prevents their doing so. Very great changes in this respect are taking place among the young Chinamen in this country.

If the right of citizenship and the elective franchise depended solely upon a knowledge of our language, laws, and customs, and a good character as regards intelligence, industry, and morals, quite a number of Chinese would soon ask for naturalization-papers, and would have a right to them. The fact that there are now in our Eastern colleges and schools between one and two hundred Chinese youths, supported and schooled by the Chinese Government, indicates a strong national desire to become acquainted with our language, customs, and principles of government. The example of the Government in this respect is not lost upon the people.

As to the general morals of the Chinese, the civilization of China is lower than the Christian civilization of our country. The standard and practice of morality by the Chinese people is not equal to the standard and practice of those who accept the Gospel of Christ as their rule of practice. But the standard of Chinese morals is higher and better than that of any other heathen nation in all the world. They are very fond of their children. They have profound respect for age and experience. They are great traders, and have the reputation in all the world of being as honest and reliable in commercial and business transactions as are the people with whom they trade. Even here in San Francisco it is true that the Chinese have the reputation of paying promptly their rents, taxes, and debts. The charge of immorality brought against the Chinese in this country may be brought with almost, if not quite, equal force against the most of European immigration, whether the specific charge be drunkenness, profanity, fighting and quarreling, gambling, or prostitution.

The same labor bestowed in ferreting out the vices of the thirty thousand Chinese in this city, if bestowed in special efforts to ferret out the vices of thirty thousand immigrants from Europe of the common laboring classes, would produce a chapter of crime, vice, and misery quite equal to that presented against the Chinese. Indeed, it is not at all improbable that some of the chief manipulators of this Anti-Chinese excitement are themselves guilty of the very vices which they charge against the Chinese; such as gambling, prostitution, and incapacity to hold office in this Republican Government.

The charge that Chinese prostitutes are demoralizing our boys, if true to any extent, is a sad comment upon our boasted superiority, upon the parents of the boys, and upon our municipal authorities, who, knowing of the existence of the evil, permit the abominable business to go on without let or hinderance. But there is one very important and material consideration in connection with this matter of demoralizing our boys that ought not to be overlooked. That is this: There are more liquor-saloons and liquor-groceries in this city and country than there are Chinese prostitutes in this city and country. It is quite safe to say that all those boys who visit Chinese prostitutes take their first lessons of demoralization in some of the three thousand whisky-saloons or liquor-groceries licensed by this Christian municipality; kept mostly, and patronized largely, by immigrants from Europe. The same class of demoralized boys, and in quite as large a proportion, is found in all our Eastern cities, where Chinese prostitution is not known. San Francisco has a large army of promising boys and girls who scorn the taste of liquor as they do the embrace of Chinese prostitutes. Of these boys and girls we are justly proud. If they are not first poisoned with liquor, they will never be found consorting with abandoned Chinese women.

The statement has been made that the Chinese fill our prisons, jails and asylums; but the facts, as shown by official reports, do not sustain the charge. In the State-prison a larger per cent of Chinese criminals is found than of the whites; but the comparison is made as between the Chinese on the one hand and all the whites on the other hand. This is not a fair way to estimate the per cent. It is well known that a much larger per cent of crime, vice, and misery is found among the immigrants from Europe than among native-born Americans. It will only be fair to compare the statistics of crime, vice, and pauperism among the Chinese immigrants in this country with the statistics of crime, vice, and pauperism among the immigrants from some European country—Ireland, for instance. On this basis, we find at the present time, in our San Quentin prison, 1,158 prisoners; of whom 199 are from China, 160 are from Ireland, 615 native Americans, and 184 from other foreign countries. About four hundred of the whole number are Roman Catholics. From this we see 199 Chinamen to 160 from Ireland. I do not know the whole number of people from Ireland in this State, but would not estimate more than sixty thousand—about the same number as the Chinese. But the Irish population has more women and children—a class always less criminal than men. So that, as bad as the case is against the Chinamen about filling our prisons, the same charge stands with equal if not greater force against the Irishmen. The official reports of the Industrial School for the year ending July 1, 1875, give: Total number, 225; native Americans, 194; from Ireland, 7; from China, 4. *Almshouse*—at the same time: Total number, 498; native born, 143; from Ireland, 197; from China, none. *Hospital*—at the same time: Total number, 3,918; natives of United States, 1,112; from Ireland, 1,308; from China, 11. That is, 118 Irishmen to one Chinaman is the way the Chinese are filling our hospitals. *Pest House*—for the same time: Total number, 22; Chinese, none.

If we continue to make the comparison between our Chinese and European immigrants, we shall find as large a proportion of the one selling liquor as of the other selling opium; and the result, in vice, crime, and poverty, involving taxation upon the people, vastly more from the sale of liquor than from the sale of opium.

It is a fact that the Chinese are addicted to gambling and all kinds of games of chance, but there can be no doubt that more money is lost and won in this city every day by white gamblers than by all the Chinese gamblers in America. The remedy for this class of evils, as well as the remedy for dirty streets, alleys, tenements, etc., would seem to rest in the municipal government, rather than in the abrogation of national treaties or special acts of Congress. Gambling and prostitution are not legalized and licensed by the laws of China. The laws and the higher mandarins generally prohibit these vices, but, as in other countries, petty officials receive bribes to permit the unlawful traffic. The municipal authorities of this city, in May and April last, demonstrated their ability to suppress Chinese gambling and prostitution to a great degree. This was done without any large increase of force or expense; but nearly all the gambling-houses, and many of the houses of prostitution, are now open again.

The Chinese excite less riots, commit fewer assaults and murders than almost any other foreign element among us. There is a class of bad Chinamen who do such things, but in far less proportion than is done by their labor competitors from Europe. Chinese riots among themselves have been few, and they have never incited or engaged in a riot against white men in this country. No riot among themselves in this country has ever begun to equal the outrages of the Alameda local-option election in this State, in which drunken Europeans insulted and assaulted respectable American women, and respectable American-born citizens were driven by brute European force from the polls. Chinese immigration has never yet committed such an outrage upon American people, nor upon American institutions. As to assaults, the Chinese commit few among themselves, and almost none upon white people. But hardly a day passes in which our newspapers do not record a case of unprovoked and frequently unpunished assault upon some inoffensive

Chinaman. It is a noticeable fact that some years ago, during Mr. Burlingame's stay in this city, no assaults upon the Chinamen were reported, although quite frequent just before his arrival and after his departure. Possibly the presence of this Congressional Committee may have the like effect upon the assaulting parties. There is no doubt that the Chinamen constantly perjure themselves in our courts. But the class of Chinese who get into our courts are generally the most depraved and unreliable. And then there is the difficulty of a strange language, through an interpreter, and strange processes of law and practice of courts quite confusing to the Chinamen. The Chinese are not the only ones who commit perjury in our courts of justice. A late judge of the County Court remarked to me that perjury in our courts, by white men, is as common as is the smoking of cigars upon the street.

After an experience of about twenty years among this people, I do not hesitate to express my opinion that in simple brain power and possibilities of culture the Chinese race is equal to any other people in the world. They are capable of learning our language, laws, customs, principles of government, theories, and practices. We know nothing which the Chinese are incapale of learning.

I believe the Chinese come here voluntarily in every case, except it be in the case of the women who are brought here and sold for vile purposes. All Chinamen claim that they came voluntarily. In China there is no system of slavery so far as the male sex is concerned. Every unemployed Chinaman in this country to-day is open to a personal, individual engagement to work for any man who will hire him. Many of them being ignorant of our language and customs, and suspicious of our honesty, *choose* to make their engagements with some Chinaman who has a contract for a heavy job, and who is responsible for their wages whether the white man keeps his engagement or not. The Chinese who have embraced Christianity all assert most positively that the Chinese do not come here *slaves* to any person, nor to any company. The thousands of house servants all receive their own wages and use the money as they please. If they were all slaves their masters would hardly allow them to spend their earnings in gambling, as many of them now do. In all the thousands of Chinese cases that have been before our courts, there has never yet been the shadow of evidence that any of these Chinese are slaves.

Among the missionaries and consular agents, both here and in China, who have studied the Chinese language, and thus are able to better understand the genius and practices of the people than others are, not one has ever yet been found, who for a moment believes that any *Chinamen in* America are slaves, or *servile*, except in the sense of being unskilled menial laborers. There is no class of laborers in America more free to do as they please than are the Chinamen. They often borrow money to get here and agree to pay high premium or interest, but the agreement is in the amount of money rather than in the number of years of service. At the present time, the most who come, if assisted at all, are assisted by their relations or friends or townsmen who are here. They come for the express purpose of making money to better their condition. They come at first, probably in all cases, with the hope and intention of acquiring a little competency, and returning to their own country to enjoy it, just as all Californians in early days came. Many of them, however, become so attached to this country and to our ways that they are not contented in China and choose to come back here to live and die, and the number of such is constantly increasing.

They are willing to do any kind of labor, and as laborers they are generally industrious, faithful and satisfactory. Instead of preventing white labor from coming here from

Europe and from our Eastern States, I believe that up to this time we have had a larger immigration of that class that we should have received had the Chinese not been here.

As to health, we have no more healthy class among us than the Chinese. As to cleanliness, the Chinese are not a neat and clean people, but in this city and country I do not think they are more filthy than the same number of European common laborers.

The Chinese in America are nearly all from the province of Canton, in the south of China, and sail from Hongkong, a British port in the south of China. Few Chinamen in this country, in proportion to their number, have brought their families with them. It is not their custom when emigrating to any country to take their first wives and children with them. Their women are averse to coming. Their treatment in this country has not encouraged them to bring their families to settle here. And yet they claim between one and two hundred first wives, and there are many times that number of second wives. Many of these men become attached to the prostitutes whom they visit, purchase them, and live with them as husband and wife, and the children, if any are born, are considered legitimate. Lately many are marrying after our forms. I myself have married about forty Chinese couples in the last three years. I suppose there are five or six thousand Chinese women in this country, the most of whom are prostitutes. They are bought and sold like slaves.

There are "Six Chinese Companies," representing the principal places from which the Chinese have come. Besides these general companies there are several societies, or guilds, or unions, representing different trades and pursuits, such as the Washerman's Guild, an association of the Chinese laundrymen composed of men from all the different Six Companies. The "Hip Yee Tong" association, and the "Po Sang Tong" association, whose principal business has been to stimulate and protect Chinese gambling and the woman traffic. There is also the Chinese Young Men's Christian Association. This last has severed all connection with the Six Companies. The famous Six Companies are simple voluntary associations for mutual protection and benefit. It is the universal custom of the Chinese when emigrating to any new country at once to form themselves into a guild or association of this kind, and every Chinaman from the same region naturally seeks membership in this guild. They at once open a hall or general meeting-place, and often connect with it a temple or altar to the local divinities of their native place. They elect annually their officers in a very democratic way. Differences that arise among themselves are referred to the officers and leading influential members for arbitration and settlement. Advice and aid are given to the new-comer and to the sick. They are not mercantile firms in any sense. Neither are they courts of justice, but voluntary associations for mutual aid and benefit. They do not claim, nor do they exercise any judicial authority. Cases are constantly occurring where their advice and arbitration are not accepted and the disputes are brought into our courts of justice. All the restraining power which these companies hold or exercise is through an arrangement with the various steamship companies, by which no Chinaman can purchase a passage to China without first procuring a permit of departure from these companies. They claim to do this to prevent dishonest Chinamen from running away before their debts are paid. They also claim that all the Chinese in this country hold memberships in these companies except the members of the Chinese Young Men's Christian Association; but they deny the charge of importing or owning any man.

The masses of the Chinese in this country are ignorant of, and take little or no interest in, our politics; but among the merchants, and especially among the young men attending the mission-schools are found many who take an intelligent interest in the institutions and politics of the country.

The most of the Chinese now in America were common laborers, farmers and such like in their own country. They were mostly poor, industrious people, just as they are here. Except it be in the separation from their families the general physical condition of the Chinese is better in this country than in China, and is constantly improving.

The population of China is from three hundred and fifty to four hundred millions. Their civilization is lower than the Christian civilization of America. The religion of the educated may be formulated as a blind fatality; the religion of the masses a heartless, superstitious idolatry. The work of Christianizing the Chinese nation was at first slow, but very great progress has been made, and now the work is progressing much faster than ever before. As an instance, the Mission of the Methodist Episcopal Church at Foochow was established ten full years before a single convert was baptized, but now it numbers about two thousand active Church members and probationers scattered throughout the province, and about twice that number of attendants upon the regular Christian services. In this one mission there are some seventy native preachers, several of whom are ordained, and of whom Bishop Harris says, for intelligence, enterprise, self-sacrifice, devotion to their work, eloquence and general ability and influence over the people, they will compare favorably with an equal number of Methodist ministers in any of the conferences of America. Many of the preachers are now supported entirely or in part by the native Churches. They have proved their sincerity by enduring persecution, even to blows and imprisonment, for the sake of their religion. These Chinese Christians are not often found in the service of the mercantile community, nor in the employ of ship captains. They are almost never seen by this class of Americans and Europeans. I candidly doubt whether Captain King ever saw a Chinaman, either in China or America, who was recognized as a Christian. The missionary work in China is all done in the Chinese language. Few, if any, of the Chinese Christians can speak English at all, and that excludes them generally from European and American service.

The persons who testify that there are no Chinese Christians are persons who know nothing about the matter, have never visited the Missions, and have never come in contact with Chinese Christians. These same persons, if called upon to testify, would likely say that there were no real Christians in the world, and that Christianity itself is a humbug.

There are now over twelve thousand communicants of the Protestant Christian Churches in China, and a line of Christian chapels and communities all along up and down the coast, so that a traveler can travel by land from Canton to Shanghai and stop at night a large part of the way at some Protestant chapel and be entertained by a Chinese Protestant family.

In California there are about three hundred Chinese who have been baptized and received into the different Protestant Churches. If we include those who belong to the Chinese Young Men's Christian Association and the various associations for learning Christian doctrines, the number comes up nearly to one thousand. Their character is such that many Chinese who are not Christians, falsely claim to be such, or to belong to the Mission schools in order to gain the confidence of their employers. The most of these men make sacrifices and endure contempt for the sake of the truth. One young man in my employ, as a native assistant at San Jose, lives in the face of a constant offer of much larger wages if he will stop preaching and enter a Chinese mercantile firm. His character is such that the Anti-Chinese Society at San Jose reported him as reliable authority on Chinese matters, but garbled his statistics in their testimony.

Another young man now earning fifteen dollars a week proposes to leave his employment and take service as an assistant preacher of the Gospel at six dollars a week.

I knew an instance of a young Chinaman in this city who was cruelly whipped by his mother-in-law to make him renounce his faith in the Christian religion; but he remained firm, gained the confidence of his father, and is now a trusted and efficient clerk in the Chinese customs in China. I have never known of more than one or two instances of Chinese Christians relapsing into idolatry. I do not believe that any Protestant missionary or gentleman acquainted with the facts of the case ever stated that most of the Chinese Christians were hypocrites, and soon fell back into idolatry. The Chinese Christians of the Methodist Mission, as to general integrity, honesty and character, will compare favorably with the Christians of other Methodist Churches of this city. The yearly increase is also about the same in proportion as that gathered in other Churches from the adult male population.

Something has been said about the cruelty and piratical character of all Chinese, unwillingness to aid their fellow-men in suffering. They have public granaries from which the poor are fed at public expense in time of famine. They have lately imposed severe regulations requiring all vessels, sailors, soldiers, and officers—civil and military and naval—to aid and succor shipwrecked vessels, to save life and property, giving rewards to those who obey and punishing those who neglect to obey. In the recent floods that destroyed so many houses and people, the officers required all boats to assist the suffering and rescue the drowning. Those who refused were immediately punished. The dealers in rice formed a ring and raised the price so high as to distress the people. The mandarins immediately published a fixed rate for rice and food. Any violation of the rule was followed by confiscation of property.

The repeal of the Burlingame treaty with China would not affect the right of the Chinese to come here. Our institutions are such that it requires no treaty to allow any people to come to us. The Chinese have no rights in this country under any and all our treaties, which they would not have under the Constitution and our laws if there were no treaties. The treaties with China are for the benefit, advantage and protection of Americans in China, and secure to us rights and privileges which we otherwise could not enjoy. The only valid objections against Chinese immigration, which will not hold equally against European immigration, are two: 1. The slowness with which the Chinese assimilate, and the mere possibility (not probability) of their coming in vast and overpowering numbers. Believe it would be well to restrict all immigration to two hundred arrivals on any vessel at a single entry. Do not think the Chinese Government would really object to such restriction except as a mere matter of sharp diplomacy. The masses of China for industry, frugality, and obedience to law will compare favorably with the peasantry of Europe,—say of Russia, Austria, Italy, France, and Ireland.

For the remainder of the writer's testimony the reader will please turn to Chapter II, of this book, which was read at the request of the Commission in answer to Senator Morton's inquiry concerning the civilization, customs, manners, language, etc., of the Chinese people.